

**UNIVERSITY OF GHANA**



**RELIGION AND HOMOSEXUALITY IN GHANA: ASSESSING THE FACTORS  
CONSTRAINING THE LEGALISATION OF HOMOSEXUALITY IN GHANA: A  
STUDY OF THE KLOTTEY KORLE SUB-METROPOLITAN AREA OF ACCRA**

**BY**

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**THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON, IN  
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF  
MASTER OF PHILOSOPHY SOCIOLOGY DEGREE**

**JULY 2018**

**DECLARATION**

I declare that with the exception of works of others cited which have been duly acknowledged, the thesis is the result of my own field investigation carried out under the supervision of Prof. Michael P.K. Okyerefo and Prof. Kodjo Senah of the Sociology Department. To the best of my knowledge, this thesis has never been presented wholly or in part to any institution or university for the award of a degree.

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**DEDICATION**

This work is dedicated to my family and friends, for being supportive throughout the study.

### **ACKNOWLEDGEMENT**

I am very grateful to the Almighty God for seeing me through the completion of this research, without Him I could not have made it. I express my profound appreciation to my benevolent supervisors, Prof. M.P.K Okyerefo and Prof. Kodjo Senah, who guided me throughout this project. Many thanks go to David Adumbire, David Nasere, and Nehemiah Tiswin Timothy who did a great job throughout the period of this study and to all my Homosexual friends. Additionally, I am grateful to family members, friends and loved ones for their encouragement throughout the period of undertaking this study. In spite of all the support I have received, I am wholly reliable for all misinterpretations or misrepresentation of facts and figures in this thesis.

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**LIST OF ABBREVIATIONS**

ACHPR	Africa Charter on Human and People's Rights
CEDAW	Covenant on Elimination of all forms Discrimination against Women
CEDEP	Center for Development of the People
CHRR	Center for Human Right and Rehabilitation
CSOs	Civil Society Organisations
GALAG	Gays and Lebiens Association of Ghana
ICCPR	International Covenant on Civil and Political Rights
ICHRP	International Council on Human Rights Policy
IGLA	International Gays and Lebiens Association
LGBT	Lebiens, Gays, Bisexuals and Transgender
WHO	World Health Organisation

## ABSTRACT

Homosexuality is incontrovertibly a controversial issue in the world today. Homosexuals demand to be given equal rights and treatment as heterosexuals in society as Ghana rectified some UN conventions that promote human rights". The UN and other human rights individuals and organisations have postulated that all laws that discriminate against people on the basis of their sexual orientation, violates human rights. However, irrespective of this, many nations globally, not excluding Ghana still maintain laws that out rightly ban same-sex relationships. In Ghana, the issue of homosexuality was not in the public domain until recently after the pronouncement by the former British Prime minister, David Cameron tying aid to the legalization of same-sex relationships in 2011. In a reaction to this pronouncement, the then government, religious leaders, traditional leaders condemned same-sex relationships in very uncertain terms. They asserted that homosexuality is anti-Ghanaian culture and against the will of God. Since then, there has been an intense debate between religious bodies and human rights activists and donors on whether to legalize homosexuality or not. The study aims at finding out the factors that could make legalizing homosexuality in Ghana complex. A qualitative study is employed to find out the attitudes that people have on same-sex-relationships and the bases for this attitude. Religion, Culture, and politics are noted to be the major factors that shape peoples' attitudes on same-sex relationships in Ghana. A discussion on how criminalization of homosexuality violates human rights in the Ghanaian context is also central to this study.

## CHAPTER ONE

### GAY AND LESBIANISM: A GLOBAL PERSPECTIVE

#### 1.1 Introduction

Globally, controversies surround the issue of homosexuality (Adamczyk & Pitt, 2009), and the debate continues to linger and advance in diverse ways in public discourse regarding its acceptance or otherwise. In some cases legislations impose heavy sanctions, including the death penalty on those who contravene these laws (Gays, Lesbians, Bisexuals and Transsexuals of Ghana and CEPEHRG, 18 Aug, 2004). According to the International Council on Human Rights Policy (ICHRP, 2009) tremendous impact has been made with regards to the appreciation of human rights and respect for individual's opinion on their sex orientation. The bone of contention is no more about sex preference being a human right matter but rather aspects of sexuality and the extent to which an individual's choice of a sex partner can be regulated by laws or statutory legislations. A person's sex orientation or preference is incontrovertibly the most controversial right in the world (Miller, 2000). Greater efforts that were targeted at advocating more on the rights of noted lesbians, gays, transgender and especially women and girls against the possibility of any untold sexual harm or abuse by unsuspecting persons like the incidence at Teshie in Accra, Ghana where some suspected lesbians were allegedly pelted with human excreta and taken pictures of, which were circulated on social media at a purported birthday ceremony of some lesbians, (Starfmonline.com, 2015).

In modern times, the narrative has changed; the issues of human rights are getting more pronounced by the day as people are now increasingly getting enlightened about their rights as citizens of the state (Warner, 1998). Per the gravity of inhuman treatment meted to same sex partners when caught in Ghana, Civil Society Organisations (CSOs) and Non-Governmental

Organisations alike have constantly advocated for the non-violation of the rights of persons especially on the bases of their sex preferences (Tyndale et al.,2008). According to the World Health Organisation (WHO report 2012). It states “Sexual rights embrace human rights that are already recognized in national laws, international human rights documents and other consensus statements. They include: the right of all persons to be free of coercion, discrimination and violence, to:

- i. the highest attainable standard of sexual health, including access to sexual and reproductive health care services;
- ii. seek, receive and impart information related to sexuality;
- iii. sexuality education;
- iv. respect for bodily integrity;
- v. choose their partner...
- vi. decide to be sexually active or not
- vii. consensual marriage
- viii. decide whether to have children or not, when, to have children.

The responsible exercise of human rights requires that all persons respect the rights of others“ (World Health Organization Report, 2012).The Western definition of Homosexuality is *the sexual orientation in which an individual's emotional and sexual feelings are leaned toward same gender* (Katz, 1995; Hoad, 2004).Strong, DeVault, Sayad, and Yarber (2002) accepted the above definition but stated further that Homosexuality has now been defined to include attractions mostly leaned towards same sex, which seeks to suggest that a person can exhibit more than one sex preference but would be more inclined towards one than another. This concept of homosexuality being same sex-erotic attraction was never before heard of or considered until

it was coined in 1869 by Maria Benkert a Hungarian writer ([www.officialstreetpreachers.com](http://www.officialstreetpreachers.com)). The terminologies such as Lesbian, Gay, Bisexual, and Transgender (LGBT), Homosexuality and same-sex relationships shall mean the same thing for the sake of clarity.

There is a synergy between the sexual preferences of a person and their human rights based on the principle of non-discrimination and constitution of Ghana is against discrimination of any form and that “all persons are, under the law, guaranteed equal and effective protection against discrimination on grounds of race, colour, sex, language, religion, political or other opinion, nationality, ethnic or social origin, disability, property, birth or other status (1992 Republican Constitution of Ghana, Article 17). It is further stated in the subsections 1-3 of the Constitution of the Republic of Ghana that “the dignity and all human attributes of an individual or groups must be of utmost concern to the state, and as such guaranteed protection in the laws that govern its people be they citizens or not or whether they are entitled to vote or not”. Ghana has also ratified many conventions and treaties both at the regional and continental level that are anti-discriminatory and ensure that the fundamental human rights of a person are not in any way violated (The Solace Foundation Report, 2015). The United Nations (UN) charters and conventions responsible for the examination of “sexual identities, practices and gender categories from certain perspectives with particular focus on sexual orientation, limit their concerns on homosexual orientation and sexual violence against women” (ICHRP, 2009). This study is relevant in that not only does it subject the underlying structure of this intolerance to the process of science and how these attitudes are moderated by religion, it also contributes to literature by examining homosexuality from the perspective of the Ghanaian homosexual persons themselves.

The study will also focus on the rights of a homosexual as part of an individual’s broader sexual rights. According to International Council on Human Rights Policy (2009), there are UN treaties

that subscribe to certain policy recommendations necessary for the protection of the rights of persons whose sexual orientation have been brought into question. For instance, about five of these bodies have had sexual orientation mentioned in their policy documents (ICHRP, 2009).

It is worth noting that despite the adoption of these treaties, people's rights are still abused and discriminated against globally on the bases of sexual orientation (Gays, Lesbians, Bisexuals and Transsexuals of Ghana and CEPEHRG, 18 Aug, 2004). The thesis will fundamentally be based on homosexuality in Ghana with the Klottey Korley sub-Metropolitan area as its focus. The issue of homosexuality is one of the topical issues in public discourse in Ghana as of now. The Ghanaian constitution frowns upon homosexual relationships (the 1992 Ghanaian constitution). This has culminated into the taking of very entrenched positions with the government of Ghana being against it and the civil society organisations as well as donor agencies taking the opposite stance. The constant debate and disagreements present the question of whether to legalise homosexuality in Ghana or not.

## **1.2 Background to the Problem**

There are homosexual relationships in Ghana according to Dankwa, (2009) and Banks, (2012). Same-sex relationships were not an issue for public discourse until quite recently when the British Prime Minister, David Cameron issued a statement in 2012 tying aid to the legalization of homosexuality in Africa (Daily graphic, 2012). This drew the attention of many Ghanaians to it with many people claiming that homosexuality is against their religious and traditional norms, thereby impressing upon the then president, the late Professor John Evans Atta Mills to make a public statement denouncing it as Ghana's position in so far as homosexuality was concerned. In March 2012, the media reported, that there was a mob attack on some people at a wedding

ceremony at James Town who were purported to have been homosexuals. In fact, those who could not escape were brutalized and handed over to the law enforcement agencies, but were later freed for lack of a prima facie case against them. (*GhanaToGhana.com*, 19<sup>th</sup> March, 2012). Since the denunciation of homosexuality by H.E John Evans Atta Mills as Ghana's position, certain prominent people have also come out to make certain pronouncements mostly through radio interviews. The former Western Regional Minister Paul Evans Aidoo stated, "So I am sending a sign to these people that they will not have it easy in this country. They can relocate to other places and practice but in this country, I believe they are treading on dangerous grounds and they could face lynching in the future". He further stated that: Being a God-fearing nation and a God-fearing people, let us not joke with this issue and let us not talk about human rights. This is uncultured, anti-Ghanaian and if care is not taken, these people will face a very tough time in the future" (*Ghanaweb.com*, 2011).

The former Western Regional Minister is also on record to have ordered the immediate arrest of all homosexuals in the western part of the country, Mr. Aidoo requested the Bureau of National Investigations in Ghana and other security agencies to arrest every homosexual in Ghana. Landlords and tenants have been tasked to report anybody suspected of being a homosexual. He further noted that, "all efforts are being made to ensure that we get rid of these people in the society (Geen, 2011). The Justice Minister- designate stated that Ghana's Constitution does not recognize gay rights and has ordered all those who believe in gay rights to proceed to the Supreme Court for interpretation. The would-be-minister told the Vetting Committee of parliament that the position of the law is clear in the constitution-unnatural carnal knowledge is a criminal offence", (*Ghanaweb*, 2013; *myjoyonline*, 2013).

The Chief Psychiatrist, Dr. Akwasi Osei also stated in March 2013 that “homosexuality is not natural and should not qualify as human rights, which are natural rights”. In its true nature it is a disorder (Appiah, 2013). There was also a call on the Ghanaian legislature by religious leaders in Ghana to oppose the enactment of any law that will legalise homosexuality in the country (The Ghanaian Times, 2017, 24<sup>th</sup> February, pp. 16-17). An arrest at James Town by the residence predicated on the provisions of the 1992 constitution of Ghana which criminalises same-sex (unnatural carnal knowledge) relationships in Ghana although not so clearly stated in the law. In fact, it is stated in our criminal code, Act (1960) that:

Whoever has unnatural carnal knowledge:

- i) of someone aged sixteen years or over against his will shall be charged with a first degree felony and shall serve a jail term of not less than five years and not more than 25 years;  
or
- ii) if the fellow is sixteen years or over with his consent shall be charged with a misdemeanour; or
- iii) even an animal shall be guilty of a misdemeanour.

Unnatural carnal knowledge is the engagement in a sexual practice that is presumed abnormal or unnatural be it with an animal or with a person. (ACT 646 & 104). The most commonly used phrase is “unnatural carnal knowledge” which is always referenced when issues of legality and illegality of homosexuality come up for discussion by both laypeople and professionals like lawyers.

ACT 646 & 104 make an attempt at defining it, but one gets more perplexed with the exact meaning of unnatural carnal knowledge. This puts a lot on our plate to think about as it leaves us

with more questions as to whether homosexuality is a transgression of God's law or whether it is an abnormality or not. Why should something that happens in the bedroom between two consenting individuals be someone's headache? It is, therefore, important to identify the factors that predispose one to homosexual orientation. Is it nature or nurture? Is it pathological and can someone be treated for it? Will homosexuals be condemned to hell? How do homosexuals live their lives given the lack of legitimacy in Ghana? These are the lingering questions that beg for answers. However, as stakeholders and the scientific community attempt at answering these questions, the issue of religion as a moderating role still remains a critical factor as these engenders strife among the Ghanaian populace as a person can lose his precious life to a mob with the slightest suspicion of being a homosexual no matter the persons religious affiliation or ethnicity. This therefore calls for further scrutiny of the structure and source of this intolerance so as to identify the modalities for addressing this issue of homosexuality in the foreseeable future.

### **1.3 Problem Statement**

Ghana just as several African nations see homosexuality as a criminal act and this finds expression in its 1992 Republican Constitution, (Anderson 2007 in Pincheon, 2000). Irrespective of the constant pressure from both national and international civil right agencies and governments, the government of Ghana has still remained adamant and hostile towards homosexuality with the speaker of parliament Professor Mike Aaron Oquaye calling on the House of representatives to legislate against it. According to the Ghanaian Times of February 24, 2017, a group of eminent Religious leaders from both the Islamic and Christian groups called on the members of the Ghanaian parliament asking them never to legislate decriminalizing same-sex

relationships in Ghana because it is a barbaric and anti-Ghanaian and ultimately a transgression of God's law.

The main focus of this thesis is to find out the reasons for which Ghanaians and stakeholders think legalising homosexuality will be against the interest of Ghanaians. There has been a tremendous sentimental debate on homosexuality as to whether to decriminalise it or not, and whether the people who practice homosexuality should be accepted in the Ghanaian religious and cultural context. According to a radio programme, the spokesperson of the National Chief Imam, Sheik Aremeyaw Shaibu described a statement made by the President of Ghana on Aljazeera on homosexuality as worrying. He stated "I can only qualify his statement as that of ambivalence, he did not discuss the morality or ethics of the practice, and he only gave what could lead to a change in legislation". In that interview the President is noted to have said, thus; "These are socio-cultural issues if you like, I don't believe in Ghana so far, a sufficient coalition has emerged which is having that impact on public opinion that will say "change it", let's now have a new paradigm in Ghana". In a further reaction to these, Sheik Aremeyaw said he "feared the President may kowtow to foreign pressure". It gives us a cause to be worried about the future, because there is pressure from outside and democracy is now being defined for us not in the context of 'Africaness' or 'Ghanaianess', and not in the context of our being Christian or Muslims. According to the Sheik, "Islam frowns on homosexuality. Our values as Muslims, as Ghanaians, and as Africans completely reject and frown upon homosexuality and it is not something that we will support at all. We are one and can mobilise our collective consciousness to dominate the public discourse" ([www.ghanaweb.com](http://www.ghanaweb.com) Tuesday, 28 November, 2017).

To understand the issue of homosexuality clearly, the researcher wants to find out the factors that predispose a person to homosexual orientation, how homosexuals live their lives given the lack of legitimacy in Ghana and to examine the underlying structure of the attitude of people towards homosexuals. A friend of mine and my church member told me there was something very secretive he wanted to discuss with me, He confided in me that he was a homosexual which came to me as a surprise because the researcher had known this brother for years in the church, we attended the same Sunday school together. He further stated he got the experience in Senior High School, where he was introduced to the act by a senior colleague and since then he has been “possessed” of an evil spirit which makes him find it difficult to stop. He indicated that he feared if people especially members of the church got to know they may ex-communicate him, since the practice is outlawed by both the Church and the State. The Researcher should therefore support him in prayers. The researcher therefore decided to take it upon himself to find out how someone becomes a homosexual and live their lives in this Ghanaian hostile environment. Upon interrogating the literature the researcher did realise much of the literature pointed to the Western countries with very little about the Ghanaian experience. Some of the literature in Ghana brand homosexuality foreign and alien to Ghanaians, with others calling for the execution of those found practicing it.

The study, therefore, aims at investigating the major factors that account for the negative attitude towards same-sex relationships and could also make the decriminalization of homosexuality in Ghana a Herculean task.

#### **1.4 Research Aim**

The aim of the study is to examine the relationship between religion and homosexuality in Ghana with a focus on the Klotey Korley sub-Metropolitan Area. This is achieved by examining the following specific objectives.

#### **1.5 Specific Objectives**

The specific objectives of the study are:

- i. To investigate the roles of Christian, Muslim and traditional beliefs and their attitude towards homosexuals in Ghana.
- ii. To examine the general views on government's stand in terms of policy, regulation and laws for homosexuality in Ghana.
- iii. To assess how homosexuals, live their lives given the lack of legitimacy on the issue in Ghana.

#### **1.6 Research Questions**

The research seeks to answer the following questions:

- i. To what extent do the three major religions in Ghana influence people's attitudes on homosexuality?
- ii. To what extent are gays able to adjust their lifestyle in the Ghanaian hostile environment?
- iii. What is the stand of government in terms of policy, regulation and laws regulating homosexuality in Ghana?

#### **1.7 Justification of Research**

This study is relevant in that, currently, issues of homosexuality are incontrovertibly a part of the Ghanaian social discourse. The bone of contention has been lingering on between the

government of Ghana, religious leaders and the Civil Society Organizations (CSO's) as to whether to decriminalise homosexuality or not. The study will therefore be key in helping to deepen the understanding of the underlying structure of the challenges that impede the legalisation of homosexuality in Ghana. The study is necessary in the sense that after throwing more light on some of the pertinent issues, it could possibly be the beginning of a road map towards bringing finality to this unending debate. Public opinion is sometimes a key factor in shaping laws and policies of a state and this was confirmed on Aljazeera when the President of Ghana was asked whether he would legalise homosexuality or not. He said there was no sufficient coalition that impacts on public opinion to warrant a change in the law that criminalises homosexuality. It is therefore a fact that the issue of homosexuality is relatively a recent phenomenon in the Ghanaian public discourse, as such, this research will add to the enormous literature that exists in the area of homosexuality. According to CEDEP and CHRR, (2011) and Kendall (1998), there is no credible data on Lesbians, Gays, Bisexual and Transgender persons and how their concerns are being tackled. This impedes any possible programme or policy that would effectively address the concerns of people like that in Ghana.

### **1.8 Organisation of the Study**

This thesis is organised into five chapters. The First Chapter is the introductory phase of the study, which focused on the aims and objectives of the research, statement of the problem, background of the status of homosexuality in Ghana and the factors that accounts for the relevance of the research work. Chapter Two reviews relevant literature which covers previous work done that are related to this research. The primary focus of this section centred on the major debates on homosexuality which was looked at and analysed critically. This section provided a sense of purpose and direction to the research. Chapter Three presents the methodology used for

this research. The procedures for data collection and data validity are presented in this chapter. The study also provided the basis for the chosen research techniques employed for the scientific analysis of the study data. Chapter Four presents the findings of the study and the critical analysis of the findings. Chapter Five discusses the major findings, the conclusion drawn from these findings and recommendations for policy and future research.

### **1.9 Definition of terms**

1. Wulomo- A traditional high priest.
2. Wuloma- the plural of traditional high priest.
3. Eso- a male homosexual who likes to penetrate.
4. Ase- a male homosexual who likes to be penetrated.
5. Homosexuality-this refers to sexual orientation of a person whose primary sexual and romantic attractions are towards persons of same sex or gender.
6. Bisexual-Sexual orientation of a person who is sexually and romantically attracted to both men and women
7. Gay-The sexual orientation of a male whose primary sexual and romantic attraction is towards other males
8. Gender-Social and cultural codes used to distinguish between what a society considers “masculine” or “feminine” conduct
9. Homophobia-Fear of, contempt of, or discrimination against homosexuals or homosexuality, usually based on negative stereotypes of homosexuality
10. LGBT-Lesbian, gay,bisexual, transgender; an inclusive term for groups and identities sometimes associated together as “sexual and gender minorities.”
11. Lesbian-Sexualorientation of a female and romantic attraction is toward other females

12. Sexual Orientation-The way a person's sexual and romantic desires are directed. The term describes whether a person is attracted primarily to people of the same-sex, a different sex, both or neither.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 The Etiology of homosexuality

Human sexuality is considered by many a scholar as a complex ‘biopsychosocial behaviour’ (Byer, Shainberg & Galliano, 1999), perhaps the complexities stem from the etiology of the various forms of sexuality such as heterosexuality, bisexuality, homosexuality, asexuality etc. Since homosexuality is the paramount focus of this study, the focus is basically on its origin and causes. Byer et al.(1999), [in Plato’s Symposium 360 B.C.E.], stated that, Aristophanes a participant narrated how human beings were created with different sexual orientations. In this account, it was stated that human beings originally consisted of double creatures having four arms, four legs, and two sets of genitals so that they were double females, double males, or male-female hybrids. These double creatures were eventually cut in two by an angry god (*Zeus*) for fearing the powers of such creatures to form the two-legged humans we are today and since sexual desire is basically the desire to reunite with one’s other ancestral half, those who descended from the double females became lesbians, those who descended from the double males became gay, and those who descended from the hybrids became heterosexual males and females.

Contemporary researchers have also expressed a desire in establishing the etiology of homosexuality scientifically. According to Sheldon, Pfeffer, Jayaratne, Feldbaum, and Petty (2007), these scientific researches on the etiology of homosexuality, was fundamentally based on the possible influences of one’s genetic make-up. Examining the etiology of homosexuality from the genetic perspective seeks to suggest that it is permanent and may be unadjustible in a person,

meaning it cannot be altered as a lifestyle. Sheldon et al. (2007) further argued that the cause of a person's choice of sexual orientation is yet to be fully known scientifically. This is noted by the use of general terminologies in the field. Furthermore, scientific explanations that have been proposed to explain the origins of homosexuality fall into two major categories including biological and psychosocial theories. The biological theories proposed anatomical, hormonal, and/or genetic factors (Bailey & Pillard, 1991; Brown, Fin, Cooke, & Breedlove, 2002; LeVay, 1991) "but critiques of this theory have accused it of sampling bias, unreliability of measures, non generalizability, unrepresentativeness, lack of controls, operationalization of variables and lacking replication" (Sheldon et al., 2007).

The outcome of this research could not establish a specific gene as being responsible for homosexuality and has also not been able to find any genetic region in lesbians that is linked to their sex preferences. The research is not different for the psychosocial theories (Bem, 1996; Cass, 1979; Peplau & Cochran, 1990). Research on these studies have identified the roles that individual's choice and decision making, identity development, societal hierarchies, gender role stereotypes, role expectations, and conformity play in the etiology of homosexuality' (Sheldon et al., 2007). There has since been a scholarly debate about how homosexuality originated among constructionists and essentialists (Haslam & Levy, 2006). The argument put out by constructionists is that "sexual orientations are socially constituted identities and sexuality is subject to a broad cultural and historical variations". Essentialists however argue that sexual orientations are "objectively occurring categories that have their roots in biology, difficult to change, and likely to appear, with limited cultural shaping, wherever and whenever people have lived" (Haslam & Levy, 2006). It is a fact, however, that biological theories and essentialist views, psychosocial theories and constructionist beliefs, refer to the same concepts, but none of

these has so far received the complete endorsement of the scientific community (Sheldon et al., 2007).

### ***2.1.1 Homosexual Experiences in the Western World***

Sexuality and sexual roles have become a global phenomenon which transcends societies and cultures. Pickett (2011) in discussing homosexuality gave a comprehensive picture of how this notion of the existence of different sexual orientations came about through a review of the social history of homosexuality. He identified three notable areas under the social history of homosexuality, ranging from Ancient Greece, the Medieval, and the Modern eras. Unlike today where this sexual engagement with a boy would have been deemed paedophilia (which is a crime), it was not so at the time. Pickett (2011) further states that, this encounter by a man and a boy was just for a while. Hence, in the course of the courtship ritual (which precedes this relationship), the *erastés* had to make his intentions clear and that they were devoid of ulterior motives towards the boy, and this boy was not also supposed to give in so easily, and where interests were expressed by more than one man, he had to use his discretion and choose a more responsible man from among the lot. One of the rules of this union was that, the relationship was supposed to be for a while; the man had to cut links with this boy when he got to adulthood (Dover, 1989). The *eromenos*, when he gets to adulthood and now an equal citizen, was now supposed to break-up with this man and become totally independent of him. Many times it became difficult for them to cut links which was deemed troubling. Although, same-sex relationships were noted in the communities, they were not often stigmatized so much as it should, (Pickett, 2011).

### ***2.1.2 The Ancient Greece Era***

Although in Ancient Greece the persistent relationship with the man by the boy was troubling and as such frowned upon, it was however deemed as a sign of masculinity and not homosexuality per se. Kottak (2004) described other cultures that has semblance with the Ancient Greece, including the *Etoro* and the *Kaluli*, both of Papua New Guinea. The *Etoro* believed that man by nature has a limited quantity of semen, which can run out through frequent heterosexual activities, thereby impacting on the man's vitality. They also believed that young boys were incapable of semen production by themselves and therefore need to acquire this source of male vitality orally from older men. This perception made every *Etoro* boy from the age of 10 to adulthood, to have anal sex with older men. These activities by the *Etoro* were governed by rules and regulations that forbade same-sex activity between boys within the same age brackets because the boy who ingests his colleague's semen is believed to be sapping his life force and thereby stunting his growth. Therefore, a boy developing faster than his colleagues is suspected to be sapping semen from other boys and was thereby accused of practising witchcraft.

The *Kaluli* culture has it that semen has a magical ability to promote intelligence and anatomical development. Hence a boy at the age of 11 or 12, is introduced to an older non relative man by his father who forms an anal sexual relationship with the boy. The first appearance of beard on the boy's face is symbolic of the growth obtained from the relationship the boy has had with the man. One of the acts seen as part of the growth process is the length of time spent on the hunting spree by young *Kaluli* men and older bachelors. These older bachelors spend much time teaching the young men the lore of the forest and hunting, and alongside having homosexual intercourse with them. (Kottak, 2004).

The *Etoro* and the *Kaluli*, and in fact the Ancient Greeks, had a notion that same-sex acts are very necessary for the transformation of young boys into manhood. The reasons advanced for these acts do not seem to suggest that they saw homosexuality as a sexual orientation that one had to ascribe to as such. They did not categorized sexual expressions into forms but saw their sexual practices as normal because they believed that it was key for the maturation of the males within the society.

### ***2.1.3 The Medieval Era***

This point in time, according to Pickett (2011), was somewhat different from the Ancient Greece period and to a large extent, from the *Etoro* and the *Kaluli* cultures. In this era, the gender of a person's sexual partner was of utmost concern, anyone who engaged in same-sex activities was deemed to be practicing *sodomy*. Indeed, these kinds of labels were not just attributed to only those who engaged in same-sex activities, but also for those who practised non-procreative sexual acts. Human sexuality at this time was defined on the bases of a broader theological framework that was seen as a yardstick for morality in society. This moral code was drawn by the Catholic Church such that anyone who engaged in homosexuality, extramarital affairs, non-procreative sexual acts in a marriage, not excluding masturbation, were all considered an abomination.

This pre-supposes that it was forbidden for couples to practice non-procreative sex because that was an immoral act. Hence, heterosexual anal sex was also considered sodomy. However, if someone had same-sex desires but never actually practiced it as well as a person who was a sodomite, but had repented of his sin and promised to do it no more, he was not a sodomite. It is however, evident that, it was the practice that put a person in a particular category as the focus was on the commission of this sinful act as against abhorring it dichotomy (Pickett, 2011).

#### ***2.1.4 The Modern Era***

This period witnessed a steady development from the 18th and 19th centuries when, according to Pickett (2011), the contention regarding same-sex relation or attraction was no longer interpreted from the theological perspective but by secular arguments and frameworks. The modern era is characterized by the concept of homosexuality, which saw the specific categorization of people whether they actually engaged in the practice of homosexuality or not. Medical doctors (including psychologists) were the people who mostly brought in when the topic homosexuality was brought in for discussion, even in the court of law as professional witnesses to examine sex crime defenders. With this superior ability of medicine to provide an explanation, then came the question as to whether homosexuality is biologically or socially driven. So, unlike the era that preceded the modern era where the sodomite was looked at from the perspective of his actions in choosing sin, homosexuality in the modern era is perceived to have a biological make-up that makes them solely attracted to someone of the same gender. The homosexual was at this point in time seen by society as somehow defective or pathological. Pathology in this regard referred to the homosexual as a person who is sick and needs a cure. Psychiatrists are mostly brought in to fight for repeal against the criminalization of consensual homosexual practices alongside proposing interventions to rehabilitate homosexuals (Pickett, 2011).

It is against this backdrop that the Diagnostic and Statistical Manual (DSM), published in 1952 and 1968, respectively, labelled homosexuality as sociopathic personality disturbance and sexual deviation respectively (Drescher, 2009; Pickett, 2011). Due to this, a lot of gays and lesbians were hospitalized for a cure, where they received “intensive care” and sometimes given inappropriate medical counselling services (Robertson, 2004). Robertson further argues that, the only normal sexual relation was heterosexuality for humans. This stamp of approval of normality

and the secularization of society, coupled with the decline of theological ability to explain human sexuality, heterosexuality lost its moral inhibition that dominated the medieval era. Sexual roles were defined variously in the 1960s and premarital sex gained somewhat acceptance socially (Pickett, 2011).

Herek (2007), further argued that, the showing of affection in romantic encounters came to be seen as intimately related and being 'straight' was the means in which this intimacy gained healthy expression by mature persons. It is however noted that, gay and lesbian rights groups have started springing up, albeit secretly.

## **2.2 The Rights of Homosexuals and their current status in Africa**

Globally, homosexuality continues to be one of the most controversial issues today. The results of a survey on the legal status of homosexuality, conducted by the International Gay and Lesbian Association (IGLA, 2007), showed that 40 out of 53 countries regarded homosexuality as unlawful and unconstitutional in Africa. This presupposes that, 75% of African nations in fact detest homosexuality.

There are two predominant divergent schools of thought in so far as studies on homosexuality in Africa are concerned (Anderson, 2007). Amory (1997) indicates there are reports of research and theories by Western scholars who focused on the different historical perspectives on sexuality and gender in Africa on one hand and the perspective of Africans themselves with the focal point on post-colonial practices on the other hand.

These two dichotomous stances as noted by Anderson (2007), represent the current and the past views and the major differences in the concept of homosexuality in Africa. It also presents us two perspectives from which African scholars can shape public discourse on the issue of

homosexuality. Anderson (2007) further noted that these two perspectives can be looked at from the point that homosexuality is a human rights issue and not necessarily “un-African” as is being perceived, and also, the structure of the underlying intolerance being the import of foreign religious beliefs and colonialist instincts. Offord et al. (2001) indicated that advocating for the rights of homosexuals poses a deep challenge in several ways, such as the meaning of sexuality and sexual identity, cultural relativism versus the generalisation of human rights, personal and societal, cultural imperialism, cultural convergence, universalisation and relationships between nations and cultures. There has been an intense contention and a debate over sexuality and identity in most academic discourses (Fuss, 1989; Stein, 1990). Proper societal conduct cannot be promoted and perpetuated without placing emphasis on the respect for one another and upholding of human rights of which homosexual rights forms a part, which is also cardinal and central to the identification and organization of homosexuals in the unique terms as ‘gays’, ‘lesbians’ and ‘transgender’ in so far as laws and politics are concern. As noted by Dunton & Palmberg (1996), the avoidance of the violation of the rights of people based on their sex preferences, and a called for protection from harassments and unfair treatment in whatever form or nature is hinged on the acknowledgement of the existence of diverse sex orientations.

In Offord and Cantrell (2001), [as cited by the ICHR (2009)], the challenge has always been the freedom and rights in the context of the laws in the various constitutions that permit persons to express their sexual orientations with dignity and respect without harassment and discrimination. This has not been the case because the various constitutions and political establishments have constantly frowned on it, setting the precedent for the wanton abuse of the rights of those who are engaged in same-sex relationships.

### **2.3 Homosexual Experiences in Ghana**

Gay and Lesbian practices or relationships, though existed in Ghana, were never widely spoken about as is being done today in the media. Homosexuality was never deemed a sex orientation that someone had to ascribe to as is now being seen and advocated for today (Francoer and Noonan, 2004). This argument by Francoer and Noonan (2004) cannot be empirically proven because the practice since the 1960s has been seen as an illegal act in the laws of Ghana. Homosexuality is not new to Africa as many want us to believe (WazhaLopang, 2014; Banks, 2012; Dankwa, 2009). Homosexuality is an age old practice dating back to the days of colonialism, where captured slaves were made to practice same-sex just to degrade them (WazhaLopang,2014). According to Murray and Rascoe (1998), homosexuality dates back to the pre-colonial days, but was strongly discouraged by Christian Missionaries, although it was continued by colonial and subsequent governments.

Homosexuality is not alien to Ghanaians (Dankwa, 2009; Banks, 2012; Solace Foundation, 2015; CEPEHRG, 2006; AMSHeR, 2015). There are instances where these same-sex relationships have resulted in very closed bonds to the point where these same-sex persons have expressed interest in getting married. Solace Rights Foundation (2015) reported that same-sex relationships are known in some Ghanaian cultures as terminologies such as ‘esor’, ‘ase’, ‘ntete3’, ‘trumu trumu’ are used by the Akan people of the Saso community (Banks, 2012).

It is an incontrovertible fact that the debate on homosexuality is quite new in Ghana. As a result of this, information by way of literature that is very specific to Ghana does not abound and sometimes the literature available is either Newspapers articles or unpublished reports. According to the Solace Rights Foundation report (2015), the repugnant sentiments expressed

against LGBTs in Ghana emanates from homophobia, and political and religious dogmas. Ajen (1998), indicated that the call for the acceptance of homosexuality as one of the sex orientations just as heterosexuality raises the issue of culture, morality and religious sentiments. One of the fundamental reasons why there is a repugnant attitude towards LGBT persons in Ghana has its roots in culture or traditional values, faith or belief system as well as in the legal system. The 1992 Republican Constitution of Ghana guarantees the protection of the rights of all Ghanaian citizens.

The issue of sexual orientation becomes a human rights issue for a number of reasons. According to CHRR (2011), people who engage in same-sex activities are just flesh and blood just like any other person with natural and inalienable rights. This means that the person will forever enjoy these rights in so far as he/she remains a human. There have been open expressions of negative sentiments against homosexuality, with the view that it is a barbaric act, a transgression of God's law, anti-Ghanaian culture, and even a foreign disease. There are equally acts in the society that are also deemed a transgression to God's law, unacceptable, and anti-Ghanaian culture, such as prostitution, abortion, corruption, rape/defilement, incest, marital infidelity among others. A lot of religions exhort their followers against these things, but none of these have generated this mass public opposition. Although a few years ago, there were some sentiments expressed by the public on prostitution, it did not generate this level of resistance from government officials and the clergy. It is not uncommon to hear from the airwaves every now and then issues of armed robbery, murder, defilement/rape, corruption scandals, infidelity in marriages, among others. These are only talked about on radio/TV and after a short while are forgotten about. According to Anarfi (2014), "the question that usually boggles the mind is usually, why this uncompromising stance on homosexuality by Ghanaians? One can therefore

conclude that, what may have accounted for their soft stance on the other vices is probably that they themselves are engaged in these acts, thereby making it tolerable”.

A study conducted by the School of Public Health, University of Health and Allied Sciences (2016) on homosexuality in Ghana revealed that the majority of Ghanaians perceived homosexuality as abnormal and that it should never be allowed in Ghana. In November 2007, a British citizen, John Ross Macleod, was charged with “unnatural carnal knowledge” and for “possessing obscene images” because, during a search, police found a CD filled with images of the photographer engaged in sexual intercourse with a 19-year-old Ghanaian man. He was asked to choose between “a six-month jail term” and “a fine of about £320.” After being unable to pay a £2,500 bail surety, Macleod was remanded into custody. He denied the charge of possessing obscene images as noted by the Solace Foundation (2015).

The Solace Foundation (2015) reported that on Easter Sunday in 2011, a gay couple was married in Kumasi, Ghana and was summoned by the Tafohene, Nana Agyin Frimpong II (the Chief of the area) and subsequently banished them from the town. The chief was very upset when he learnt of the supposed “abomination” (gay marriage) in his community. The couple was alleged to have absconded from the community to an unknown location for their honeymoon when the story broke out. Starfmonline reported that in 2015, on the 7<sup>th</sup> of March, a group of women suspected to be lesbians were confronted by a mob during a birthday ceremony in Teshie in Accra. It was later reported that the supposed lesbians were pelted with human excreta and their photographs circulated for public consumption. There is a very strong resistance of homosexuality from civil society groups, faith based institutions, including Christian and Muslim leaders. It is considered devilish, uncivilized, dirty, a taboo, anti-human and inconsistent with biblical teachings (Ghana

news agency 2015a; Ghana news agency 2015b & Starfmonline, 2016; Pew Research Center, 2003).

#### **2.4 Legitimate Sex and The State**

According to the ICHR(2009), the issue of sex has become more controversial and sophisticated as the state tries to define what is or should constitute ‘legitimate sex’ and this has culminated into serious acts of regulation by the state in the sexual behaviours and preferences of its citizens since time immemorial. This has been facilitated by the lack of boundary on international rights and the level at which the state could sensor and curtail sexual activities and expressions. According to Bamforth (1997), (ICCPR, articles 18, 19, 21 &22), a state based on its political, cultural, security, health and morals, public safety and for the protection of rights and freedoms and reputation of others can limit sexual behaviour. The question then is, what is the value and content of these and its justification for a state? Freedman et al. (2004) postulates that marriage is the benchmark and the avenue for a required sexual act in the drafted human rights in some states, sex outside marriage is unacceptable.

According to the International covenant on Economic, Social and Cultural Rights (ICESCR, 2009 Article 10) “the issue of homosexuality was confronted with two major standards. The first was about the challenges that surround getting married: This saw the emergence of two fundamental human rights standards related to homosexuality: marital unions must be entered into with the consent of the intending spouses”. The second focused on respect for each other within the addressed marriage. The need for consent in marriage as a human rights issue was very pronounced, but got subsumed in the actual practice of marriage (ICHR, 2009). It is abundantly clear that most Western and advanced nations are advancing the course of softening conditions surrounding homosexuality within their governance circles. On the contrary, in

developing nations including Ghana, the state is the most pronounced regulator of sexuality. The concerns have always been on the issue of human rights, and this brings to bare the controversy surrounding the contemporary state and the margins of individual freedom.

The human rights bone of contention spells out the tension that bedevils the contemporary state and the freedom of persons (Kunhardt, 1987, cited by Heinze, 1995:69). From early 1970s till date, there have been some tremendous changes in the level of understanding of what is socially accepted as acceptable sexuality (ICHR, 2009). The negative sentiments expressed towards homosexuality have been attributed to several reasons and factors. Religion, politics and tradition (culture) mostly stand out in this regard.

## **2.5 Religion and Homosexuality**

An individual's perception and level of understanding of issues are mostly shaped by the person's religious beliefs and this can have a very high impact on the valued judgment a person places on homosexuality. Adamczyk (2009) posited that most religions perceive homosexuality as an abomination, very "unnatural", "ungodly", "impure" and sordid.

Religious fanatics are constantly in touch with religious materials that seek to indoctrinate people to be biased towards persons with homosexual sex orientation (Olson et al., 2006; Sherkat & Ellison, 1997; Scheitle, 2009 in Adamczyk 2009). Inter-cultural beliefs and lifestyles inform the general view that people hold in justifying their attitudes towards homosexuals (Adamczyk & Pitt, 2009). According to Adamczyk (in Felson & Adamczyk, 2006; Moore & Vanneman, 2003), some persons who are not even religious are sometimes influenced unconsciously by religious culture if they happen to live in such environment for some time. According to the Ghana Statistical Service 2010 report as cited by the Pew Research Centre (2013), 72.2% of Ghanaians

are Christians, 17.6% are Muslims, 5.2% are traditional worshipers and 5.2% are not affiliated to any religion. It is against this backdrop that the LGBT persons are finding it difficult to claim their rights. This argument is further reinforced by the research findings which support the claim that there is more resistance to homosexuality at places where religion is an integral part of daily existence (Ghana Statistical Service, 2010 report; Pew Research Centre, 2013).

## **2.6 Culture and Homosexuality**

The established way of life of a people is what has accounted for the level of governmental resentment of homosexuality (ghanaweb, 2012). According to Lamb (1982), homosexuality is strange and new to Africans, the entire continent and its people are religiously glued to its heterosexual orientation. Those with the same school of thought with Lamb (1982), postulate that homosexuality is alien to the African culture; it is an import from Western civilizations and a way of life. However, this view is not without a contrary opinion as many scholars have variously sought to debunk this perception and assertion of Lamb (1982). Dynes (as cited by Anderson, 2007) in Pincheon, 2000) refuted the view that homosexuality is a Western phenomenon, but stated that the attitude towards homosexuals is as a result of the teachings of missionaries portraying and rejecting it as an abomination throughout their evangelical work on the African continent. They stated very clearly in their teachings that it was a transgression of God's law which has engendered this homophobia against it in Africa.

Homosexuality is not alien to Africans, but the prejudicial stance against it is what is being an indoctrination by the "white man" (the West) (Amory, 1997). Anderson (2007) noted that "colonialism may have brought Europe's concept of homosexuality to Africa, but it did not introduce her to same-sex eroticism". In all these arguments what comes to mind is that, do we have the same universal understanding of what homosexuality really is? Same-sex practices

could exist or perhaps existed, but it is cloned in various ways due to the cultural variations in Ghana and in the West.

Research has proven that same-sex relationships existed in the sub-Saharan Africa before the advent of colonialism on the African continent (Murray, 2005). Hence the assertion that homosexual practices are from the West and alien to Africa is not entirely correct (Kendall 1998) in Anderson, 2007). It is interesting to note that women's ways of loving each other in Africa vary as different terminologies are used based on their understanding of what constitutes a sexual act as sex can only take place when a penis is involved as against lesbianism in the Western sense. A point in case is the absence of the term "lesbianism" equivalent in the social construct in Lesotho as a concept (Phillips, 2001). The northern hemisphere (the West) conceptualizes same-sex relationships as an alternative to heterosexual marriages, but this erotic practice by the women of Lesotho was never deemed as a sexual act and this was a common knowledge among the populace.

Many leaders on the African continent have made very profound statements against homosexuality. Notable among them were; the ex-president of Zimbabwe, Robert Gabriel Mugabe, who is noted to have said homosexuals were "worse than dogs". The former President of Namibia, Sam Nujoma also stated that "homosexuals must be condemned and rejected in society" (Anderson, 2007). The former Ghanaian president the late Professor Evans Atta Mills stated that "Africans and Ghanaians for that matter frown on homosexuality and if the people do not wish to legalise homosexuality, no responsible leader will go against the wishes of his people". He further stated that homosexuality is inconsistent with Ghanaian cultural values and with the tying of aid to the legalization of homosexuality, he said Ghana was no more a British

colony, but a sovereign state that can adopt laws to reflect its cultural values (ghananewsagency, 2012).

One of the fundamental reasons why there is a repugnant attitude towards LGBT persons in Ghana has its roots in culture or traditional values, faith or belief system as well as in the legal system. This assumption is hinged on a statement made by the general secretary of the Christian Council of Ghana. Reverend Dr Opuni. He stated in very unequivocal terms that Ghanaians and for that matter Africans adore their cultural heritage and will not allow any individual or group of individuals to force down their throats something that is alien to their values in the name of human rights (modernghana, 2011). Siker (2007) asserts that the quest to avoid or declare a certain way of life as unacceptable seeks to suggest that that behaviour, indeed exists.

## **2.7 Industrialization and Attitude change**

Inglehart et al. (2002) indicated that there is a direct relationship between economic advancement and attitudinal change. Inglehart et al. (2002) proved this by researching into a population of 65 countries, making about 75% of the world's population. It was established in that research that modernized attitude has an impact on the degree of an individual or a nation's economic advancement. As nation shifts away from its traditional worldview and starts to industrialise, their Cosmo vision may be altered to reflect those attitudes and lifestyles that are akin to the industrialised and modernized nations (Inglehart & Baker, 2000). Attention and focus moved from economic and physical concerns to a broader, rational and more realistic concern as noted from their World Value Survey findings (cited in Adamczyk, 2009; So, 1953). They begin to aspire beyond the basic needs of shelter and food into more fulfilling issues like self-expression, better quality of life and subjective well-being (Inglehart, 1977, cited by Adamczyk, 2009). According to Inglehart et al. (2009), instability in a nation can have far reaching consequences

within political and economic lines which can transmogrify into the adoption of norms and values that would have hitherto been frowned upon. Finke and Stark (1992), also noted that contrary to the perception that industrialization cause people to be become more assertive and less religious is an erroneous perception because many countries have industrialised yet they are still holding on to their religious traditions and beliefs without it altering their attitudes and behaviours.

## **2.8 Politics, Donor aid and issue of Homosexuality in Ghana**

There have been very extensive efforts both within and without seeking to influence through international conventions, international media, local prominent media, donor aid agencies, government budget support bodies and political figures to have homosexuality legalized in Ghana (Agyemang, 2011). “Homosexuality is a detestable act in the constitutions of more than 36 countries in Africa despite the fact that they have all subscribed to the international and regional treaties including the UN charter on human rights, the African Charter on Human and Peoples’ Rights and the Maputo Protocol that defends the rights of sexual minorities” (Ghanaweb.com February 6, 2011). In as much as it is essential to codify in international law the rights of persons, this has not come without the challenge of having to be left in the hands of political actors for implementation which has been bedevilled with the lack of a political will (Freeman, 2002). Ghana is one of the beneficiaries of foreign assistance in terms of general budget support, especially from the UK with the aim of ensuring that there is transparency, probity, accountability and good governance. The US has also questioned Ghana’s human rights record since the issue of homosexuality broke up in Ghana. Most budgets of developing nations are supported by Western countries and Ghana is no exception. The former president of Ghana, Atta-Mills in 2012 refused to kowtow to the wish of the UK Prime Minister despite the threat by

the British government to cut aid to countries with anti-gay legislation (ghanaweb.com, 2012). Besides, Rev. Opuni, the secretary of the Christian Council of Ghana said he was put under undue pressure to become the ambassador for the acceptance of homosexuality in Ghana or else donors like the United Nations and other allied donor agencies will withdraw their support from them (yen.com.gh, 2017). He further indicated that the package that accompanied this endorsement was very juicy and that it was meant to make him start jumping from one radio station to another endorsing homosexuality in Ghana.

Despite this threat to withdraw aid if homosexuality is not legalised, we have seen Ghana's speaker of parliament and the clergy impressing upon lawmakers not to enact laws that would legalise homosexuality. The chairman of the Catholic Bishops Conference in Ghana, Most Reverend Philip Naameh, the Chairman of the Church of Pentecost Apostle Dr. Opoku Onyinah, the Anglican bishop of Accra, Bishop Daniel Tortor, the spokesperson for the national chief Imam, Sheikh Aremeyaw Shaibu have all come out condemning any attempt that would be aimed at decriminalizing same-sex relationships in Ghana and have therefore called on the legislature to imposed stiffer sanctions on those who practice homosexuality because it is a transgression of God's laws. And this stance stands to affect everybody should the donors decide to withhold their support, hence the need for further attention in this regard (The Ghanaian Times, 2017).

It is very clear in the 1992 Ghanaian Constitution that no one should be discriminated against on the bases of their sex orientation, gender, religion, because this violates their dignity, privacy, rights to health among others. Therefore, it is against the fundamental human rights of LGBT persons to be harassed from their closets and handed over to law enforcement agencies. Why

should a sexual activity between two consenting individuals in their bedroom be someone's headache?

## **2.9 The Basic Rights of Homosexuals in Ghana**

### ***2.9.1 Association and Privacy***

A submission tabled before the International Lesbian and Gay Association (ILGA), two non-governmental organizations (NGOs) working for homosexual rights explained that “although Ghana’s *Criminal Code* does not expressly prohibit sexual relations between same-sex individuals, it states that “such an action” is 'unnatural' and when one is caught they could be charged and possibly sentenced to [imprisonment]" (LGBT of Ghana and CEPEHRG, 2004). “It is also reported that homosexuality is ‘criminalized’ in Ghana” (Pink News, 14 Mar. 2006; The Ghanaian Chronicle, 22 June 2005; see also Sodomy Laws 2 June 2006). When a Ghanaian Youngman, got married to his supposed long-time lover in the US, many Ghanaians expressed very repugnant sentiments with statements like “This is sickening, God created Adam and Eve not Steve’. Many statements such as “My prayer is that God will touch their hearts one day for them to see the truth and turn away from this abominable thing”. “Which of these two will be the husband and who will be the wife? How are they going to have children of their own children in life?” “How will the two have been born if their fathers and mothers had practiced the same-sex marriage?” “May God have mercy on them”. (ghanaweb.com, sep.4 2017), were some of the statements made by some Ghanaians when the news broke out. A couple was arrested in Kumasi at a wedding ceremony at the GPRTU conference hall in Mbrom by Tafohene, Nana Agyin Frimpong II the chief of Tafo and banished from the community after the couple, one Mr Kwame Amankwa and one Akwasi Boakye were having the solemnization of their matrimony, as was reported by ghanaweb (2012). This was met with fierce disagreements by various

stakeholders, civil society organisations who argued that the traditional council infringed upon their right to privacy and association among other rights. The way the supposed couple were brutalized and even made one of them to remove his dress publicly for them to ascertain whether he was actually a man or a female and this behaviour runs contrary to the provisions in the 1992 Constitution of the republic of Ghana and her “international human rights and obligations under the African Charter on Human Rights and the International Covenant on Civil and Political Rights” (Mujuzi, 2011).

As noted by Centre for the Development of the People (CEDEP) and Council on Human Rights and Rehabilitation (CHRR) (2011), laws that forbid same-sex relationships tend to flexing things and allow for certain abuses and transgression of peoples’ privacies and human dignity, to the point of embarrassing alleged homosexuals publicly including through in-humane searches without their consent, and even in their homes.

The 1992 constitution of the Republic of Ghana, section 18 states that, “No person shall be subjected to interference with the privacy of his home, property, correspondence or communication (the Constitution, 1992). The Universal Declaration of Rights (UDHR) (1948) also states that “none shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. “Criminalization of same-sex sexual conduct and the resulting arbitrary arrests and detentions, in violation of Articles 2(1), 9, 17, and 26 of the Covenant; Violent attacks motivated by the victim’s real or perceived sexual orientation and a pervasive climate of homophobia, in violation of Articles 2(1), 7, 9, 17, and 26 of the Covenant; and Suppression of freedom of expression, assembly, and association in violation of Articles 19(2), 21, and 22 of the Covenant’ (Solace Foundation Report, 2015). Everyone has the right to the protection of the law against such interference or attacks. However,

irrespective of the fact that international law and the Ghanaian constitution is clear on this kind of ill treatment, same-sex relationships still remain an illegal act in Ghana.

### **2.9.2 Non-discrimination**

There are many cases where people have been embarrassed in their guest houses and hotel rooms due to the suspicion that they are homosexuals in Ghana. The first article of the Universal Declaration of human rights states that “all human beings are born free and equal in dignity and right” (UDHR, art. 1). “Equality, and thus prohibits non-discrimination on any ground, is at the foundation of the human rights policy of the UN” (Smith, 2008). Therefore, discrimination on any ground is against the UN charter.

Article 12 of the 1992 Constitution of Ghana states that “discrimination of any persons in any form is prohibited and all persons are, under any law, guaranteed equal and effective protection against discrimination on grounds of race, colour, sex, creed, religion, political or other opinion, nationality, ethnic or social origin, disability, property, birth or other status”. The African Charter on Human and Peoples Rights (ACHPR) also states that “every individual shall be entitled to the enjoyment of the rights and freedoms recognized and guaranteed in the present Charter without distinction of any kind: race, ethnic group, colour, sex, language, religion, political or any other opinion, national and social origin, fortune, birth or other status” (CHRR & CEDEP, 2011).

The head of a certain church in Accra was apprehended and arraigned before the law court for allegedly "having anal sex with a young man (student) of 18 years old" (Public Agenda, 16 Dec. 2005). In March 2006 an Austrian was to face deportation from Ghana for allegedly engaging in acts of homosexuality, which is seen as a detestable act by the Ghanaian citizens (March 10, 2006; Pink News 14 Mar. 2006). *Behind the Mask*, an online magazine dedicated to

reporting on homosexual issues in Africa, reported in August 2005 that a lesbian obtained bail after having been arrested in Accra for "luring an 18-year old girl into lesbianism" and was charged with "practicing unnatural sex with the victim" (1 Aug. 2005). A student at the University Of Cape Coast (UCC) was beaten mercilessly just over a mere suspicion that he was a gay in March 2005 by fellow students of the university (*Behind the Mask*, 1 Mar. 2005). These supposed perpetrators of this heinous act were given just between two to four semesters' suspension by university authorities (*Behind the Mask*, 1 Mar. 2005).

"*The Gully* which is one of the vibrant magazine online, always championing the issues of same-sex relationships since February 2000 to March 2006, in one of their publications described the Ghanaian attitude towards homosexuals and his personal experience as a gay man in Ghana as being very appalling" (24 June 2004). The author further recounted "that he was evicted from his first apartment because of his sex orientation, that he was "beaten" on more than one occasion and when he sought the help of the police they threatened to imprison him" (*The Gully* 24 June, 2004). The author indicated that, "homosexuals are viewed as 'paedophiles' and 'criminals' and that, thieves and muggers target homosexuals because "the police won't do anything about it, and most victims are too ashamed to report it" (the Gully 24 June, 2004). He asserts that, "Gay people in Ghana live in a constant state of fear due to the threats of violence and death. We are isolated, harassed, and beaten. Friends commit suicide from despair. Poverty is a big problem because a lot of us have been thrown out of our houses by our families. Many don't have any education past elementary school. Those few gay men who do have good jobs are deep in the closet and won't have anything to do with gay associations..." (the Gully 24 June 2004).

*Behind the Mask* reports that “the current practice for lesbians in Ghana is to hide their sexual orientation to avoid harassment and being ostracized and ex-communicated by society and their religious groups respectively; they will even get married and have children as a cover up and also to avoid being tagged a homosexual” (Behind the Mask, 13 July 2005). *The Report on countries Human Rights Practices (2005)* concludes, "gays were particularly vulnerable to extortion by security and law enforcement agencies in Ghana" (US 8 Mar. 2006, Sec. 5). “It is noted that gays whose sexual orientation is made known publicly could face "discrimination, blackmail, imprisonment and torture” (*The Ghanaian Chronicle* 6 May 2004). According to Afrol News (19 Aug. 2004), “the leader of an unnamed organization for gays, lesbians, bisexuals and transsexuals in Ghana stated that homosexuals faced discrimination. In addition, the leader stated that ‘homosexuals were ‘beaten’ by police and by members of the communities and that homosexuals were ‘treated as ... outcasts’ in the society”.

The leader of the Gays and Lesbian Association of Ghana (GALAG), who is also the Executive/National Director of the Centre for Popular Education and Human Rights Ghana (CEPEHR), notes that, “in Ghana, homosexuality is ‘accepted’ by certain communities (i.e., the Ga ethnic group) while other communities consider it a taboo, detestable and sordid,” in effect it is seen as a "an abominable offence that attracts beating, gaoling and even killing.” He further noted that “homosexuals face discrimination, name calling and stigma because of their sexual orientation”. According to the (GALAG) President, “there have been cases where gays were arrested; because homosexuality is ‘illegal’ in Ghana but that there has been no increase in the number of prosecutions”. The reason being that, “most Lawyers were reluctant to take on such cases as their credibility would be brought to question if they defended homosexuals”. The President stated that “extortion of homosexuals was frequent and rampant in the country.

The President noted that, considering that the law is open to interpretation and has been used to prosecute homosexuals, in his opinion, “the law will continue to be used for such purposes and that there is no protection of any kind for homosexual men or women”. Most Judges are mostly very religious individuals and as a consequence it is very difficult for homosexuals to obtain fair trial in so far as homosexuality is concerned. Although the Commission on Human Rights and Administrative Justice (CHRAJ) has stated that ‘they will investigate any cases of discrimination against homosexuals’, the President questioned, “who would be receiving the complaint in the CHRAJ office and whether any homosexuals would be willing to come forward with a complaint”. According to a Research Fellow at the University of Ghana as cited by Research Directorate, Immigration and Refugee Board of Canada, Ottawa, (2 October, 2006), it was reported that, “the Ghana Police Service disrupted a meeting of gays and lesbians in Koforidua in the Eastern Region of Ghana on 4 September 2006 and that this was an indication that homosexuals were subject to discrimination based on their sexual orientation”. Two media sources reported that “the Ghanaian government banned a gay and lesbian conference that was scheduled to take place in September 2006 in Ghana” (Reuters, 1 Sept. 2006; GNA, 6 Sept. 2006).

### ***2.9.3 Advocates for homosexual rights in Ghana***

The Gays and Lesbian Association of Ghana (GALAG) was founded in 1998 as a non-profit organization that seeks to promote awareness on issues affecting gays and lesbians (GALAG). The objectives of GALAG include promoting various opportunities for gays and lesbians (i.e., educational, civil, social, political), representing and acting on behalf of homosexuals, gathering resources and materials in view of establishing a resource centre in collaboration with other organizations with similar objectives and making such resources accessible to homosexuals

(Reuters, 1 Sept. 2006; GNA, 6 Sept. 2006). GALAG attempts to accomplish these objectives through counselling, education, training, research, lobbying and advocacy (Reuters, 1 September. 2006).

The Centre for Popular Education and Human Rights Ghana (CEPEHRG), based in Accra, was established in March 2003 to "strive for the attainment of full, equal rights and the removal of all forms of discrimination in all aspects of life for young people, gay, lesbian, bisexual, and transsexual men and women in Ghana" (CEPEHRG, 2006). Similarly to GALAG, CEPEHRG's objectives include "promoting awareness of human rights and sexual health needs of homosexuals, supporting and advancing the rights of gays, lesbians, bisexuals and transsexuals (GLBTs), encouraging various opportunities for GLBTs and collecting resources and materials in view of establishing a resource centre in collaboration with other organizations with similar objectives and making such resources accessible (Reuters,1 Sept.2006)". CEPEHRG focuses on "advocacy, gender sensitization, research, training, education, civil activism, counselling and dissemination of information" (GNA Sept.6, 2006).

#### ***2.9.4 Right to Health***

As noted by Afrol News (19 Aug. 2004), According to the President of the GALAG, "homosexuals are destitute of quality health care in Ghana due to the hostility of health practitioners towards them". He further indicated that "most doctors are hostile towards homosexuals". They usually feel reluctant to treat persons suspected to be homosexuals which has an adverse impact on their health". According to CEDEP and CHRR (2011) "the fundamental challenge of persons with same-sex orientation gets worse because it is immediately associated with people who are responsible for the spread of HIV/AIDS in the Ghanaian society". Programmes designed and meant to promote good health do not factor in homosexuals

because they are considered as criminals, barbaric, uncultured and deviants in society. Hence, the question of the right to health care in the 1992 Constitution of Ghana does not cater for them because their activities are considered unconstitutional. Those who happened to be involved in these practices are usually not captured when programmes on health education are organized in the quest to sensitize people on disease prevention, control and support initiatives, which ultimately leads to the depriving of the people of the right to health.

Section 18 of the constitution of the Republic of Ghana states that “the president shall report to parliament at least once a year all steps taken to ensure the realization of policy objectives on basic human rights, a healthy economy, right to work, right to good health care and the right to education.” (Ghana constitution, 1992). Ghana is one of the middle income countries in the world which has had challenges in controlling the spread of HIV/AIDS which according to a UNAIDS (2016) report is still pegged at 2.4%. It is noted by CHRR and CEDEP (2011) that the issue of human rights has been a major call for concern when HIV/AIDS is being discussed, as it is deemed a major cause for the increasing vulnerability of the populace to the acquisition of the disease and the challenges associated with the control of this pandemic. When people are discriminated against it becomes very difficult for them to openly seek support services that could aid in making proactive decisions about how they could mitigate their vulnerability and other important information regarding risk factors (CEDEP &CHRR, 2011). Due to prejudices and stigma associated with same-sex activities with the attendant unfavourable laws, people with same-sex orientation operate albeit in a low key in Ghana and this has remained a recipe for the spread of the HIV and AIDS (AMSHeR, 2015; CEDEP & CHRR, 2011).

### ***2.9.5 Right to Dignity***

The UN Charter on Human rights states that all people all over the world, irrespective of colour, religion, race, sex or political persuasion must be treated with respect and dignity. According to the 1992 constitution of Ghana, it's illegal to discriminate against a person. Criminal Code Act 29 (1960) Ch. (6) & 104 (Ghana). Subsection (1)(b) of Section 104 of Ghana's Criminal Code criminalizes consensual "unnatural carnal knowledge." Because "unnatural carnal knowledge" is referring to same-sex sexual conduct, the criminalization of such conduct singles out and discriminates against individuals based on their sexual orientation. Articles 2(1) and 26 of the Covenant require all States Parties to respect and ensure non-discrimination and equality under the law. Any discrimination based upon attributes such as race, colour, sex and "other status" is prohibited Article 17 Section 1 of the Covenant states that "no one shall be subjected to arbitrary or unlawful interference with his privacy, home or correspondence, nor to unlawful attacks on his honour and reputation." Section 2 goes on to specify that "Everyone has the right to the protection of the law against such interference or attacks."

Article 9(1) of the Covenant affirms that "everyone has the right to liberty and that "[no] one shall be subjected to arbitrary arrest or detention". "Article 9(1) is violated when individuals are arrested or detained for engaging in consensual same-sex sexual conduct" (Solace Foundation Report, 2015).

The issue of homosexuality until the pronouncement by the UK Prime Minister tying Donor support to the legalisation of homosexuality as a human right and good governance issue was never a subject of public discourse. The literature that exists is mostly European base; some studies have been done and written in this area in Ghana but none has actually looked at homosexuality from the perspective of Christianity, Islam, The African traditional religion and

that of the homosexuals themselves on one study. This study sought to fill the gap by examining the underlying structure of this intolerance of homosexuality and to know how the homosexuals live their lives in this hostile environment.

## **2.10 Theoretical Framework**

Theoretical Framework of Multicomponent model of attitude (Zanna&Rempel, 1988) was adopted for this study because the model interprets lifestyle as an evaluation that comprises the affective, cognitive and behavioural components that are somewhat independent of one another. What this seeks to suggest is that an individual may not necessarily have to be consistent throughout all the different sources stated but can have diverse attitudes towards something depending on the component or the bases for the evaluative judgment.

### ***2.10.1 The affective component***

The affective component looks at a strong feeling or emotion that characterizes an attitude towards something or a person (Haddock & Maio, 2008). The emotional attachments or resentments are technically referred to as affective responses, which have an influence on lifestyle in several aspects, the fundamental aspect being as a result of affective reactions that emanates from an individual after they encounter an object. These unfavourable reactions have a tendency of making a person develop a high degree of resentment or attitude towards an object.

It has been revealed through research that one's feeling can influence one's attitude either positively or negatively. A number of researchers have been successful in the use of classical conditioning paradigms alongside the exposure phenomenon to accomplish this association (e.g. Krosnick, Betz, Jussim, & Lynn, 1992; Murphy & Zajonc, 1993). Further research has proven

that branding an object with negativity at all times makes an individual become very scornful towards it and the vice versa.

### ***2.10.2 The cognitive component***

The cognitive component of attitudes is basically the thinking pattern, the beliefs, and the values we assign to an object. Hence, an individual may have a particular resentful behaviour premised on how they perceive the object (Haddock & Maio, 2008). These attributes attached to a group breeds stereotypes resulting in prejudices (e.g. Esses, Haddock & Zanna, 1993; Kawakami, Dion & Dovidio, 1998). These Stereotypical beliefs form a part of the way in which attitudes are approached, especially the *expectancy-value approach* (Fishbein & Ajzen, 1975). In adopting this approach as a measure for describing attitudes towards an object as the embodiment of 'one's expectancies multiplied by the value of each expectancy.

### ***2.10.3 The Behavioural Component***

This is about the mind-set or behaviour a person has with regard to an attitude object. People mould their behaviours due to their experiences in the past. This concept is the brain-child of Bem (1972) and expatiated in his *self-perception theory*. Another way in which behaviours may also influence entrenched attitudes is the Festinger's (1957) cognitive dissonance theory which is one of the key ways by which a person's behaviour can have a direct influence on their attitude. Someone's mental predisposition could be due to the realisation of an inconsistency in attitude or behaviour (Baron et al., 2009). Behaviours can have an impact on attitudes due to their evaluative tendencies just as in the nodding or shaking of one's head for approval or disapproval of something or the stretching out of one's hand implies a favourable attitude. (Briñol & Petty, 2003; Cacioppo, Priester & Berntson, 1993).

#### ***2.10.4 Social Learning Theory***

The social learning theory (Bandura, 1997) refers to the ‘act of learning a certain type of social behaviour through observation and imitation where good behaviour is praised and bad behaviour scorned’ (Myers, 2002, p.387). The bases for this theory for Bandura was to come out with a theory that explains how aggressive behaviours are learned by children, the theory can however be used to explain how any other behaviours or attitudes can develop. Baron et al. (2009), states that perceptions are built through our interactions with people as we observe and imitate his behaviours. This they called social learning. Social learning is the process whereby a person alters their behaviour, attitudes and way of life either positively or negatively due to the acquisition of new information or by observation (e.g., parents). Of paramount concerns for this study are the components of the social learning theory that determine how prejudicial and religious attitudes are formed with the social learning view of prejudice and religious socialization inclusive.

*Social learning view of prejudice* Baron et al. (2009), postulates that children at an early stage through observation imitate negative attitudes from several individuals and social groups due to the expressions made by these persons and the commendations that they get for being able to adopt this view.

*Religious socialization* (Spilka, Hood, Hunsberger, & Gorsuch, 2003). Spilka et al. (2003) revealed that Bandura’s social learning theory is known to be the brain behind the theory of socialization with religious connotation. They further stated that, religiousness has a far reaching consequence by way of an environmental influence on one’s life, mostly by one’s parents. In as much as parental influence cannot be over emphasized, it is important to note that there are

certain influences that have far reaching impact on people's religious lifestyle. These include peers, school, books one reads, and the media especially, social media among others. The external influences have the tendency to alter one's career choices by the teachings, the family values have influenced even on the choice of school, marital decisions, cultural beliefs, or the lack of a clear cut understanding of the existence of divergent opinions. Spilka et al. (2003) noted that, there are a lot of studies that seek to suggest that people who are very much inclined to their religious beliefs are more likely to be biased towards non-believers to a large extent in the world around them though this assertion may not be sacrosanct.

#### ***2.10.5 Attribution theory of controllability***

The Attribution theory of controllability (Weiner, 1979, 1985; Weiner et al., 1988) states that, people who are marked as outcast due to circumstances that are believed to be biological in nature will be scorned mildly as compared to those whose circumstances are deemed to be as a result of their own decisions. Haider-Markel and Joslyn (2008), stated that, Weiner's theory of controllability gives us the reasons underpinning the attitude towards certain people whose lifestyles are deemed inappropriate in society like that of homosexuals.

In this regard, relating this theory to homosexuality in particular, will suggest that it is biological, meaning it is an uncontrollable sexual orientation. However, if it is a personal decision, acquired, or learned it will suggest that homosexuality is controllable. This attributes influences attitudes toward homosexuals in that persons with the notion that it is by nature in origin will have positive evaluation but people who see it as a person's lifestyle will evaluate negatively and stigmatized heavily.

## **2.11 Criticisms and Relevance of the Theories**

These theories discussed above are critical to the goals of this study because they are able to help assess the structure of attitudes towards homosexuals and how these are influenced by religiosity and morality. Though these theories can best be used for this study, it is not without some criticisms. The idea of attitudes has been conceived in several ways since time immemorial (Smith & Nosek, 2011). However, attitudes cannot be assessed by only one numerical index. A contributory factor has been the distinction between affective and cognitive components of attitudes (Eagly & Chaiken, 1993) and the difference between implicit and explicit components of attitudes, as well as the multicomponent model of attitudes discussed above. These are the relics of how sophisticated the attitude construct is. It is evident from the above that Ghanaians somewhat have a negative attitude towards homosexuals. Therefore, the gaining of an insight as to the structure of these attitudes and identifying factors that influence them is what is of utmost importance to this study. It is as a result of this that the multicomponent model of attitudes is considered the right theory for this study due to the explanation, it offers this structure, the description of the three components, and how they can help to explain the nature of attitudes toward a particular object, and in this regard, towards homosexuals.

The social learning theory was not without criticism as it was disputed by Akers, Krohn, Lanza-Kaduce and Radosevich (1979) their arguments were that it was not empirically tested in applied natural settings. Akers et al. (1979) then made a decision to test for the authenticity and viability of this theory by carrying out a study on social learning and adolescent drinking and drug behaviour. Their findings revealed the theory to be authentic. Further researches also confirmed the theory to be true (Akers, 1998; Skinner & Fream, 1997). It is, therefore, evident that the theory can be tested in natural settings. Once this research seeks to find out whether religious

commitment and morality has an influence on attitudes toward homosexuals, the two components of the social learning theory stated earlier were deemed the appropriate theory since it determines whether religious commitment and morality can be learnt by mere observing and imitating others, for instance from parents and relatives. As a matter of fact, the theory does not inform the design of this study directly, but it provides the necessary ingredients that can be adopted and incorporated as a framework for the expatiation of this study.

Manusov and Spitzberg (2008) found that attribution thinking pattern can be influenced culturally to the extent that it becomes nearly impossible for a scholar of good standing to nullify the validity of the components of this theory. Attributions as stated earlier, form a key part of how attitudes are formed and what the dimensional value of that attitude would be. This theory reveals how one will act negatively towards behaviours that are considered unacceptable towards the targeted person. It is evident from Manusov and Spitzberg (2008) findings that, the attribution theory of controllability is identified as the appropriate theory that will inform aspects of the methodology of this study and help with the dilation of its findings.

### **2.11 Religiosity, Religious Commitment and Attitudes toward Homosexuals**

Whitley's (2009) study used meta-analysis to assess the relationships that accounts for the attitudes toward lesbians/gay men and seven forms of religiosity and fundamentalism, how regular a person attends religious service, the embracing of Christian orthodoxy, religious piety, intrinsic, extrinsic, and quest orientations. It was noted that apart from the quest and extrinsic orientation, the other forms of religiosity had some unfavourable attitude toward lesbians and gay men. The findings further revealed that extrinsic orientation had no relationship to these attitudes in any case, but, higher quest orientation showed a positive relationship with attitudes toward lesbians and gay men. A study done by Arndt and de Bruin (2006) about gender, race,

and religion and attitudes toward lesbians and gay men on students of university of Gauteng, revealed that the respondents, who were both males and females were more tolerant of females who engaged in homosexuality than male homosexuals and further noted that people who exhibit a deeper sense of religious connection and piety will have an unfavourable attitude towards gay males. They noted that, race had no serious adverse impact on attitudes towards lesbians and gays.

Mohr and Sedlacek (2000) carried out a study that was aimed at gathering descriptive information about whether college students will like to mingle with lesbian and gay (LG) persons. Their primary aim was on three potential setbacks pertaining to the dislike towards LG sexual orientations, the seeming lack of commonalities with lesbians and gays, and the attendant discomfort associated with the thought of having a lesbian or gay man as a friend. Mohr and Sedlacek's (2000) study postulates that gender, diversity orientation, shyness, and high religious fanatics were all related to perceived barriers. The females were less likely to be scorned than the male counterparts in terms of wanting to make friends, especially those who had religious or racial diversity. Social discomfort was also seen as a barrier to LG friendships for some it was due to how society will perceive them. Besides, the very religious interviewees detested friendship in any form or shape with lesbians and gays.



## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

The chapter provides a detailed breakdown of the methodological framework of the study. It explains the research assumptions and paradigms, research approach, the study design and processes employed in accomplishing the study. It further provides a detailed breakdown of the study population and respondents, sampling and sample choice, as well as, sources of data. Also, the chapter sets out and discusses in detail the procedures used in the gathering of data for analysis.

Saunders, Lewis and Thornhill (2009) indicate that research methodology is a scientific and systematic approach to answering research question through a practical framework. Thus, the main goal of a research methodology is to design and set out a plan to attain the objectives of a research with activities such as data collection and analysis (Creswell & Clark, 2010; Golafshani, 2003). Researchers have an arduous task to choose the right methodology from a wide range of options that suit the particular research and to help achieve the research objectives (Chen & Hirschheim, 2004). Hence, the choice of a suitable research method and design is a prerequisite to a successful implementation of a research (Chen & Hirschheim, 2004).

#### **3.1 Research Philosophy and Paradigm**

According to Turyasingura (2011), research is founded on philosophical assumptions, which are related to the researcher's view or perception of reality. Research paradigm is viewed by Kuhn (1970) as established principles, standards and procedures which are associated with members of a scientific community, and which acts as a guide and dictates the kind of problems scientists

should address and the type of descriptions that are suitable. A paradigm therefore governs the criteria a researcher uses in selecting and defining problems for investigation and how a researcher follows them intellectually and methodically while providing a framework on how a problem is formulated and systematically addressed (Kuhn, 1970; Shannon-Baker, 2015).

Mertens (2014) posits that a research paradigm impacts the way information is studied and understood by identifying the appropriate factors and connecting them to the research process. Thus, selection of a paradigm sets the motive, impetus and prospects for the enquiry (Mertens, 2014). Research paradigm as part of the initial steps in the research process sets the foundation for consequent adoptions in respect of methods, literature or research design (Creswell, 2014). Silverman (2013) suggests that a paradigm comprise three essentials namely: procedure, condition for validity and belief about the landscape of knowledge.

Creswell (2014) explains several theoretical paradigms which include: interpretivism, positivism and critical realism. To Fisher (2010), interpretivism hold the view that there are multiple realities and that reality is socially constructed. Researchers in this type of paradigm aim to go beyond the observable actions of people in the context of social phenomena and appreciate the subjective meanings they allot to their actions, thereby interpret and understand the reasons behind those actions (Neuman, 2011). Positivists instrumentally learn about reality so that the general laws that rule reality can be revealed and explained to describe, predict and control reality (Kaplan & Duchon, 1988). The Critical realism paradigm holds that, perceptions have certain plasticity (Fisher, 2010) and that there are differences between reality and people's perceptions of reality (Bisman, 2002).

The constant comparative analysis of the grounded theory of Glaser & Strauss (1967), which evolved from the sociological theory of symbolic interactionism, which entails the taking of one piece of data (one interview, one statement, one theme) and comparing it with all others that may be similar or different in order to develop conceptualizations of the possible relations between various pieces of data will be implored

### **3.2 Study Population**

The study area is at Klottey Korle. According to the 2010 Population and Housing Census, Klottey Korle is one of the sub-metros under the Accra Metropolitan area. The research area is bounded by La Dadekotopon Municipal Assembly to the east, Ayawaso east municipal Assembly, and Ayawaso central sub-metropolitan district to the north, Okaikoi south sub-metropolitan District to the Northwest, Ashiedu Keteke sub-metropolitan district district to the west, and the Gulf of Guinea to the South. The total population for the sub-Metro in 2010 was 121,736 with 10,136 houses and 35,508 households with males constituting 48.1% and females 51.9%. Using the Greater Accra Growth Rate of 3.1% it is estimated that the 2018 population stands at 148,903. Some of the communities within the metropolitan area include; Osu, Ringway Estates, Asylum Down, North Ridge, West Ridge, Ministries, Gold Coast City, North Adabraka, Tudu (GSS, 2018). The population for this study comprised all the elements that compose the unit of analysis (Terre-Blanche, Durrheim & Kelly, 2006). The study population was composed of five categories of respondents: The Islamic, Christian, traditional religions, homosexuals in the Klottey Korle sub-metropolitan area and a member of parliament.

### **3.3 Selection of Respondents**

The study used a combination of the purposive sampling technique to select all the religious leaders, the politician and the snowball technique in the selection of the homosexuals. Purposive

sampling is a method by which investigators intentionally choose subjects who in their judgments are pertinent to the topic (Sarantakos, 2005).

The purposive sampling method was employed to determine who would participate in the study. The Snowball technique entailed identifying one respondent who will refer you to another in that order Creswell (2009). Verbal or written consent was obtained from them and the purpose of the study explained prior to the interviews.

The research topic is a very sensitive one since it is very offensive to just meet people and ask them whether they are homosexuals. The researcher took advantage of a friend at church who confided in him about his sexuality and needed prayer support. He indicated, he had been introduced to this practice by a senior colleague in a single- sex Senior High School. All efforts to stop this practice proved futile. When the researcher later expressed interest in studying homosexuality, he agreed to assist in getting some of the respondents on condition that, no one will ever be told about their practice since Ghanaians detest such acts. From there he introduced someone to me who also introduced another person. The researcher continued to use the Snowball method until one day one of the respondents decided to show me where they usually meet every Sunday at James Town at night. From then onwards, the interviews were now conducted between 12:00 mid-night and 3:00 a.m over some bottles of drink. For the Christian religious leaders, the researcher had to book appointments with them to meet them sometimes after their church activities, which meant you had to attend the church service with them so as to be able to remind them of the appointments before the close of service which were mostly met with fundraising and long counseling sessions for some members before one is able to conduct the interviews. On many occasions the pastors said they were tired and we had to reschedule the interviews. For the Islamic leaders, the researcher never encountered much challenges as they

were always ready and willing to talk to you about Islam and homosexuality once you met them at the Mosque, most often immediately after prayers. The traditional leaders also posed a little challenge due to constant meeting at their various palaces. There is a saying in Ghanaian parlance that no one enters into a Chief's palace empty handed, which stands to mean that any Chief the researcher visited a bottle of Wine followed and this was same for the Wuloma. Getting a Minister who doubles as a Member of parliament took over three months as they were either meetings or he was just simply unavailable for an interview. In the end the researcher encountered 16 respondents and participants, efforts to get more was difficult. Time and finance was also a challenge. With the exception of one wolumo that the researcher had to interview with the in-depth interview guide in the local dialect (Twi), all the interviews were conducted in English. None of the homosexuals agreed to be recorded on tape but agreed to wait for me to write their responses. The Catholic Priest also declined to be recorded for the reason that his voice could be identified by someone.

### **3.4 Data Processing/Analysis**

The data collected was entered using the thematic network analysis approach. Each indepth interview guide question was given a code or label so as to facilitate the grouping and comparing of similar or related pieces of information and for easy reference. After editing, cleaning, coding and ensuring accuracy, the data was analyzed using the thematic network analysis.

### **3.5 Inclusion/Exclusion criteria**

The participants in this study were mainly Homosexuals, Chiefs, Wulomo (traditional priests), Christian and Islamic leaders and a member of parliament (MP). Anyone who does not meet the above criteria was not included in the study. A politician who is both a Minister of State and a law maker was targeted because his government is in power so he can communicate government

position on homosexuality and can also speak to the issue as to whether Parliament would consider enacting laws that would decriminalise same-sex relationships in Ghana. A Christian religious leader here means an ordained Clergy who preaches to a congregation every Sunday. An Islamic leader here shall refer to the Imam of a Mosque. A Traditional leader shall mean a gazetted Chief and a Wulomo shall mean traditional high priest for the sake of clarity.

### **3.6 Ethical Consideration**

The consent of participants was sought and the study objectives explained to them. Participation was voluntary and participants were allowed to decline answering any question if they were uncomfortable to do so. Participation in the study has no physical risk or discomfort and that was clearly stated and explained to respondent. Transcriptions of recorded audios were done by the researcher so as to guarantee confidentiality and privacy of respondent. During the research period, access to my laptop was locked with passcodes to avoid unauthorised access by unsuspecting individuals. Audios which were recorded using the mobile phone were immediately deleted after transcription to avoid being compromised. Respondents could refuse, skip questions, or quit at any time without penalties of any kind. The results of this study is mainly for academic purposes and would be treated with the utmost confidence needed.

### **3.7 Expected Outcome/Results**

Currently, issues of homosexuality are a part of the Ghanaian public discourse. The debate has been lingering on between the government of Ghana, religious leaders and the Civil Society Organizations (CSO's) as to whether to decriminalise homosexuality or not. The study will therefore be critical in helping to deepen the understanding on the underlying structure of the challenges that impede the legalization of homosexuality in Ghana. The study is key in the sense that after throwing more light on some of the pertinent issues, it may possibly be the beginning

of a road map towards bringing finality to this unending debate. Public opinion is a key factor in shaping laws and policies of a state and this was confirmed on Aljazeera when the president of Ghana was asked whether he would legalise homosexuality or not. He said “there was no sufficient coalition that impacts on public opinion to warrant a change in the law that criminalises homosexuality”. It is therefore a fact that the issue of homosexuality, though existed, is relatively a recent phenomenon in the Ghanaian public discourse, as such this research will add up to the literature that exists in the area of homosexuality.

## **CHAPTER FOUR**

### **DATA PRESENTATION AND ANALYSIS**

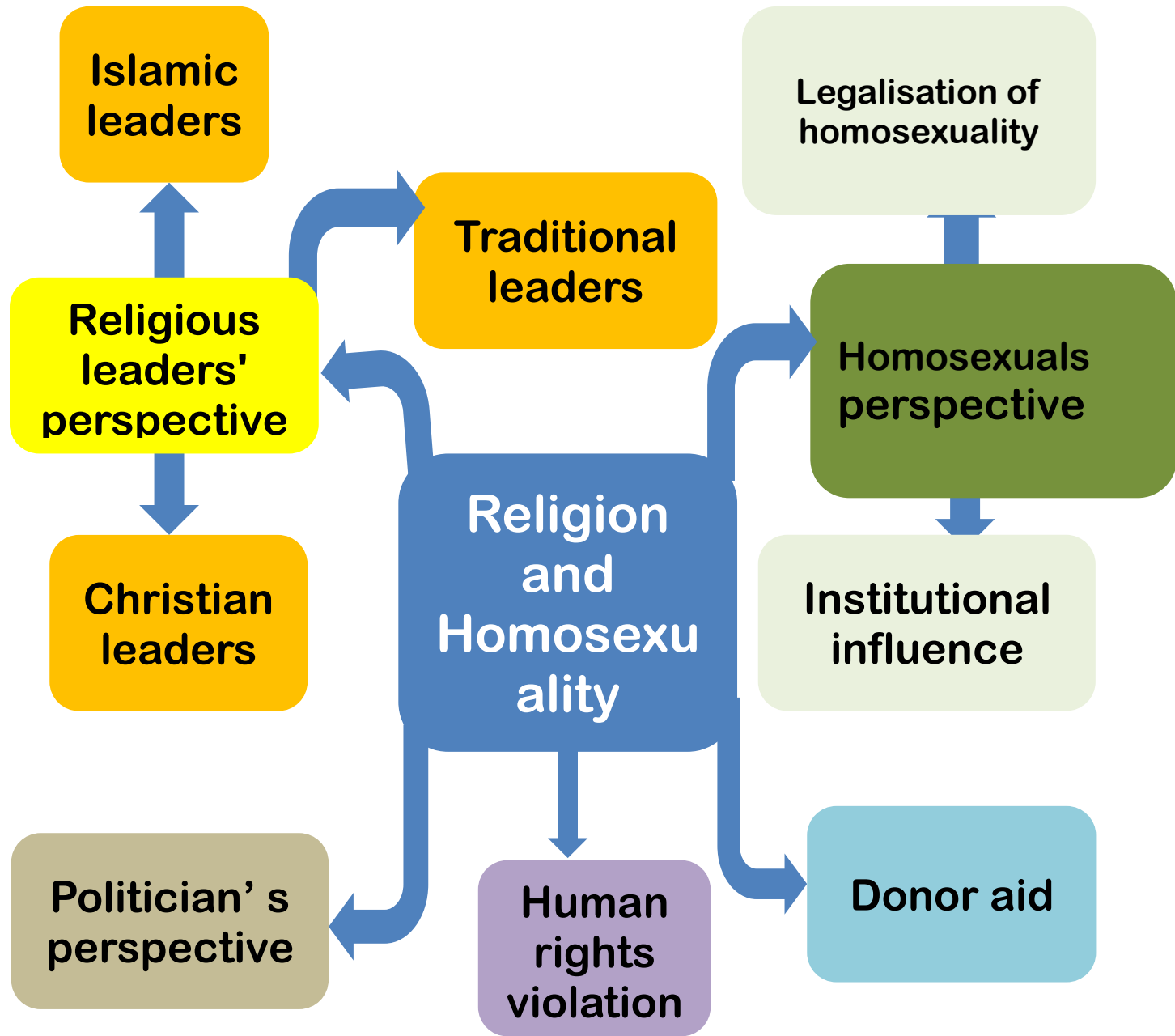
#### **4.0 Introduction**

This aspect of the thesis focuses on analysis and discussion of the research data. To comprehensively synergize the findings, the researcher puts the findings into common themes as they manifested in the study. These themes included the perspectives of religious leaders' (Christian, Islamic and traditional), political and homosexuals on the factors that make the decriminalization of homosexuality in Ghana a herculean task. Other themes such as the violation of human rights, and donor aid were also captured as shown in the figure below.

#### **4.1 Plan for Analysis and Discussion of Results**

Figure 4.1 is a plan on how the data was analysed. The study made use of the Thematic Network Analysis approach. The topic had several connotations, as it was discovered from the data that Christianity, Islam, and the African traditional religions had an influence on how Ghanaians perceive homosexuality. Each of these religions had sub themes manifesting in them which have been dealt with extensively in the ensuing analysis. The themes that also manifested in the data analysis were; the influence of donor agencies and governments, homosexuality as a human right issue, Institutional influences and the role of the politician especially in terms of policy and law making could not be discounted since they are stakeholders in this whole homosexual debate in Ghana.

Figure 4. 1: Plan for analysis and discussion of results



Source: Author's Construct, 2018.

#### 4.2 Socio-Demographic Characteristics of Respondents

The Table 4.1 shows the demographic characteristics of respondents such as age, sex, marital status and educational status. Most (41%) respondents interviewed were between the ages (50-60) and had (88%) formal education. Males constituted (88%) of the respondents, ever married (59%) and never married was 41%.

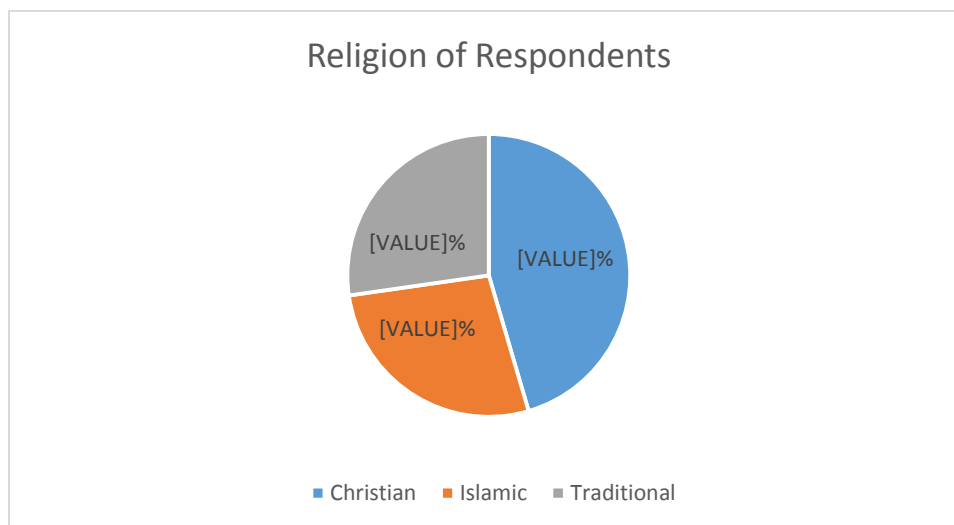
**Table 4. 1: Socio-demographic Characteristics of Respondents**

Variable	Frequency	Percentage
<b>Age</b>		
20-30	5	29
30-40	1	6
40-50	1	6
50-60	7	41
60-70	2	12
70-80	1	6
<b>Sex</b>		
Male	15	88
Female	2	12
<b>Educational</b>		
Formal	15	88
Informal	2	12
<b>Marital Status</b>		
Married	10	59
Single	7	41

**Source:** *Field Survey, 2018.*

On the status of homosexuals, five (5) were interviewed and all of them were in their twenties and thirties. This may mean that as homosexuals advanced in age they turn to heterosexuality to be accepted by society or it may simply just be that they lose interest in exploiting sexually. A politician who doubles as a minister and a law maker was also interviewed because He was in the position to articulate governmental stance on the issue and also state whether it was possible to enact laws to decriminalise homosexuality in Ghana. It was also discovered that almost all but one of the religious leaders interviewed were males. This shows that when it comes to religious leadership, it is a male dominated terrain. The second reason why the study had more men than women is because, identifying a lesbian is a herculean task in Ghana because women can show affection toward each other openly without anybody showing signs of hostility. For instance, women can hug and hold hands publicly without raising public sensibilities but same cannot be said of men. Society is somewhat lenient towards lesbians than gays, and this finds expression in the Ghanaian constitution in the criminal code 1960 Act 646 &104.

**Figure 4. 2: Distribution of Respondents by Religion**



**Source:** *Field Survey, 2018.*

The table above illustrates the characteristics of the respondents based on religious beliefs. It shows that, 27% of respondents were Islamic leaders, Christian (46%) and Traditional (27%) in the Korle Klottey sub Metropolitan Area.

### **4.3 Perspectives on Same-sex Relationships**

This study is centred on the three most dominant religions in Ghana as found in the 2010 Population and Housing Census. The views of some leaders of the Christian, Islamic and Traditional religions on the decriminalization of homosexuality in the Klottey Korle Sub-Metropolitan area were captured in the sub headings below:

#### ***4.3.1 Islamic leaders' perspective***

##### ***4.3.1.1 Homosexuality is 'Haram' and attracts God's judgment***

All the Islamic leaders who were interviewed stated that, homosexuality is disgusting, detestable and an abomination by the Almighty Allah. It is stated in the Quran chapters (15:75 and 26:165), that homosexuals [referred to in Islam as *qam lut* (people of lot)] were brought under Allah's condemnation and utter destruction for their involvement in homosexual acts. "We also sent lut: he said to his people: do ye commit lewdness such as no people in creation ever committed before you? For ye practice your lust on men in preference to women; ye are indeed people transgressing beyond bounds". From the Islamic perspective, homosexuality is unnatural and practiced under the influence of evil gins (Demons) and perpetuated by Satan to attract Allah's judgment. Imam Taminu, had this to say when he was asked about his view on homosexuality from the Islamic view point;

*"It is an abomination and the Quran is totally against it. In fact I don't even want to talk about it. It is haram".*

Davis (1993) postulates that the thriving of homosexuality in any society is a sign of rebellion against God and its practitioners await eternal destruction. Instances of furious attacks against homosexuals in Zongo communities in Ghana have become pronounced. It is worth noting that a statement was purported to have been made by Mallam Abass Mahammud (an Islamic cleric) that, homosexuals are idiots and that their activities cause earthquakes and therefore they should be eliminated from the society especially, from the Zongo communities (ghanaweb.com, 27<sup>th</sup> May, 2016).

#### ***4.3.1.2 Homosexuality is anti- Islam and should be banned in Ghana***

In finding out about the future of homosexuality in Ghana, all the Islamic leaders interviewed stated that laws should be promulgated to ban the practice of homosexuality in Ghana. In their view, it is believed that Allah enjoined humanity to marry and marriage should be between a man and a woman and not man and man or woman and woman (sihaq). Imam Akai explains further:

*“In Islam, if a woman wants to marry a man, it is forbidden for the man to have sex with her before the marriage. Any sexual affair with the woman before marriage attracts a penalty of one hundred lashes if the perpetrator is unmarried (rajm), but if married, the consequences for such distasteful act is stoning to death according to the Sharia law. That is even a man getting married to a woman. Can you now imagine if this marriage is going to be between a man and another man or a woman and another woman whom Allah says is forbidden?”* Imam Akai further indicated emphatically that *“even non-Muslims don’t like homosexuality, let alone we Muslims*

*who know what is going to happen to those who do such things in the Day of Judgment by God”.*

From the above, it is obvious that decriminalization of homosexuality will never be countenanced in Ghana from the Islamic perspective since to the Muslim; same-sex relationships will attract eternal damnation in the hereafter.

As to the role religious leaders play in this controversy about the legalization of homosexuality in Ghana, there was a degree of consistency in responses from all the Muslim clerics who consented to be interviewed .They all agreed and confirmed that they have been preaching and will continue to preach against the acts of homosexuality in their various mosques. This may be the reason why there is hostility from the Islamic community against homosexuality in Ghana. Imam Taminu posited:

*“The only thing we can do is to pray to God and continue to preach against it.”*

He further stated that;

*“In Islam we hate it. If it were a place where Sharia law is practiced, they would have been killed”.*

The responses given above are an indication that the stance of the Islamic leaders seems to play a central role in influencing the Islamic community and its perception of homosexuality in Ghana. This may be attributed to the sermons they continue to receive from their imams against same-sex relationships as it is preached in their sermons as an abomination and a ‘haram’. It is also observed that the Islamic leaders wished that some strict and rigorous laws were enacted to combat any acts of the legalization of same-sex relationships in Ghana.

When quizzed further about the rights of the homosexuals been infringed upon, Imam Taminu retorted,

*“God’s rights and man’s rights whose are we supposed to obey?”*

#### **4.3.2 Christian leaders’ perspective**

##### **4.3.2.1 Homosexuality is a rebellion against God**

Almost all the respondents but one observed that homosexuality is a transgression of God’s law.

It is widely believed and accepted by the Christian community that homosexuality is a sin.

*“When God called Israel to be His people in a distinctive sense, He miraculously delivered them from Egyptian bondage. But God did more. He entered into a covenant relationship with them and provided the Law, predicated on love for God and neighbour, by which they could order their lives as a holy people. That law included specific prohibitions of homosexual practice, such as that of Leviticus 18:22: “Do not have sexual relations with a man as one does with a woman; that is detestable.” It states further in Leviticus 20:13, that “If a man has sexual relations with a man as one does with a woman, both of them have done what is detestable.” “Detestable,” used in both verses, is a strong word that indicates divine displeasure.*

From the bible the book of Leviticus chapters 18:22 and 20:13 that homosexuality otherwise known as sodomy in Christianity is a sexual perversion and a prime example of sin which God detest so greatly. Ganon (2009) even believes that same-sex relationships according to Leviticus

18:27-28, can desecrate the land where it is practiced and could also lead to divine curses. From the interviews conducted it was revealed by Rev. Oleems that in:

*“Romans 1:26-27, Paul talked about things that when people do, they will not inherit the kingdom of God and homosexuality was also mentioned in black and white”. “In short, what I can say is that homosexuality is demonic”.*

It is believed in the Christendom that homosexuality is demonic and those engaged in such practices should seek deliverance because, the book of Genesis in the Bible says:

*“So God created mankind in his own image, in the image of God he created them; male and female he created them” (Genesis 1:27). After God had created the male, “He indicated it was not good for him to live alone” (Genesis 2:18). So God created a companion for him (Genesis 2:18). “It should be noted that the male’s aloneness was not to be remedied by the creation of another male but by the creation of a female. God created two sexes, not just one, and each one for the other”. When God brought the woman to Adam, Adam said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” Scripture, then states, “That is why a man leaves his father and mother and is united to his wife, and they become one flesh” (Genesis 2:23–24).*

#### **4.3.2.2 God Hates Homosexuality but Loves the Sinner**

In Christianity, it is believed that God hates sin and will visit his anger on those who do not repent from their sins, and that it is not their right to decide what they want.

*“God loves the sinner but not sin. We need to challenge them to come out of it. We must always warn them and let them know what the bible says. Even if they don’t*

*even agree with the New Testament, but the Old Testament which almost all religions agree with and condemns it. So if they agree and come out of the anger of God, God will smile on them”.*

Pinn (2002) and Douglas (1999) noted that, some churches claim that they hate homosexuality but love the sinner. They further indicated that homosexuality is inconsistent with the biblical teaching and the scriptures. As the only sanctioned marriage in the bible by God is heterosexual marriage and that anything to the contrary attracts a death penalty because such a person has done a detestable thing in the sight of God. As also noted earlier in Lev.18:22, 20:15. NIV Bible.

Catechism No2357 of the Catholic Church considers homosexuality as sinful and against the natural law of the order of things. It closes the door to the gift of life. It is unrealistic to claim that homosexuals genuinely love each other. Therefore, under no circumstance will it be granted approval by the Catholic Church. However, catechism No2358 confirms that there are homosexuals among members of the Catholic Church who are naturally born that way without having to choose their sexual orientation and that they should be accepted and treated with love, compassion, sensitivity and respect devoid of discrimination. They should accept their condition as a cross they must carry and strive for sanctification and holiness, and avoid the temptation that lures them into such vices. Odum, (2009) postulates that, the Catholic Church condemns homosexuality in very uncertain terms in a whole, although its stance is now softening, is fully aware that there are certain ‘rebels’ among the congregants.

#### **4.3.2.3 Homosexuality is demonic**

According to Satinover (1996), homosexuality is a danger to the society especially the youth and the homosexuals and it is a recipe for truth distortion....with this whole concept of upholding human rights, the church will lose its grip on morality to homosexual acts, and will find it very hard to propagate the gospel because it will lead to compromise and the rationalization of every immorality and making it moral in the church.

Rev.Oleems further noted;

*“When someone becomes a Christian, the bible becomes his constitution and in that constitution homosexuality is not allowed.....Paul in the bible was very emphatic when he said in Romans 1:1-27 that there are some things when someone does them they will not inherit the kingdom of God”.*

One can establish a certain trend or pattern from the responses given by the Christian leaders that, homosexuality is revolting and sinful. It is an aberration of God’s design and purpose for marriage and his will. Heterosexual family is the bedrock of civilization.

*“Same-sex relationship is an abnormality, it is wrong in God’s order of things. Even animals made male and female otherwise, how will procreation take place? God has asked us to procreate. We are destroying God’s order of things”.*

The Ghana Pentecostal and Charismatic Council (GPCC) President Rev. Emmanuel T. Barrigah disclosed that“homosexuality is demonic and that nationwide prayers should be organized against it” (ghanaweb.com Thursday7<sup>th</sup> June, 2018).This assertion cannot be right because, the

58<sup>th</sup> Anglican Bishops conference had recommended that homosexuals could be ordained as priests and they went further to do exactly that and Anglicans are also Christians.

#### ***4.3.3 Traditional leaders' Perspective***

Childbearing is one of the most important factors that account for marriage in Ghana as it forms the basis for ancestor-hood and ensures the perpetuation of the family lineage (Davis, 1993). Homosexuality is deemed a taboo and an abomination in the African traditional certain because it is unable to fulfil this all important function of procreation. The practitioners of this 'vice' attract curses from the gods because the family is the nucleus of society and the custodian of morals, eternal reality and traditional values recognized by society (Riggs, 2002). In confirmation of the above, one of the traditional leaders Chief Dartey alluded to the fact that:

*“homosexuality should be illegal and frowned upon because the family unit in Ghana and for that matter Africa has not yet developed like the western nations’. So, this practice if allowed will have a pragmatic consequences and effect on the Ghanaian marriage system”.*

Fagothey (1963) puts it right when he said; the penis was naturally designed to penetrate the vagina to facilitate the creation of new offspring.

##### ***4.3.3.1 Homosexuality is a Taboo***

Every culture has its values regarding what constitutes appropriate and inappropriate sexual behavior. The Ghanain customs and norms perceive homosexuality as a taboo because the society places a very high premium on reproduction which is necessary for the survival of society.

Therefore the Ghanaian societal norms do not even regard homosexuality as a sex orientation people ascribe to.

One of the views held by some of the traditional leaders interviewed was that:

*“Tradition has no view on homosexuality because it doesn’t even regard it”.*

Their stance was that it is a taboo and never considered a part of the sexual orientations of mankind. It is therefore least thought of or talked about.

It was also identified that people indulging in homosexuality attached less value to the opposite sex as captured in the following quotation: Chief Abrennei states,

*“Some very rich women have a way of recruiting young girls into lesbianism. They have objects moulded in penis-like form that they use on these girls and when they start screaming, they derive satisfaction from that. So, it gets to a point where these young girls also start to forget about men as their financial needs are also met by these women”.*

This attitude of theirs could be the reason for the traditionalists seeing it as repugnant since its long term effect on society is enormous in terms of procreation which is necessary for the survival of society. Homosexuality undermines the traditional family unit. It is against this backdrop that, people who engage in same sex relationships are unfit to raise children whether born by them or adopted. Children raised under such environment have a higher propensity of becoming promiscuous or homosexuals since children learn by observation (Riggs, 2002).

#### ***4.3.4 The Media***

With regard to the media's influences on the criminalization of homosexuality or otherwise, the research findings indicate that the issues of LGBT were generally made known to the public through both the print and electronic media. Most of the respondents answered in the affirmative to the researcher's question as to whether they had heard about a purported same-sex marriage ceremony at "James Town" where a group of young men went to beat and vandalized a lesbian marriage ceremony. During the event, those who could not escape were arrested and taken to the police, but were later released for lack of 'prima facie' case against them. This seeks to suggest that the media play a central role in the dissemination of information as some even went further to indicate that they had either watched the President's interview on Aljezeera or had read about it. As indicated by one respondent; "Actually I heard it in the area and later on radio that they were two girls. Even in that ceremony who was going to officiate it? "It would have been these way-side churches". So it was the area boys who mobilized and beat them up and sent them to the police. In fact they even visited churches around the area 'where these girls were more than necessary' and started beating them up. We have a cultural festival called Homowo and Atikpa and during these festivals whoever is suspected of being a homosexual, songs are composed within the community to ridicule them. It is the boys who normally vandalize their locations".

#### ***4.3.5 Politicians Perspective***

The state plays a critical role when it comes to the enactment and maintenance of law and order. To find out about whether the state will be willing to legalise homosexuality, a politician (a member of parliament who doubles as a minister of state) was interviewed. When he was asked

about his views concerning the debate on whether to legalise homosexuality or not, this was what he had to say:

*“You know in the western world they have gotten to the highest form of development that is why they now go about fantasizing and even calling for gay rights. We in Ghana are still grappling with basic issues of life because we don’t have them. So in my candid opinion to waste precious time debating the issue of homosexuality is unnecessary. It is just a small fraction of the population who are trying to let it look like it is an issue but in actual sense it is not an issue”.*

When he was further quizzed about the possible violations of human rights, he was quick to refer the researcher to the Ghana criminal code below and even stated that: *“Even if there is the need to come out with some extra laws banning all aspects of homosexuality I will be happy”.*

Under the 1960 Ghanaian Criminal Code, same-sex sexual conduct is a criminal offence. This law is used to threaten, to arrest and to punish individuals for engaging in same-sex sexual conduct.

Chapter 6 Section 104 of Ghana’s Criminal Code states:

“(1) whoever has unnatural carnal knowledge –

(a) of any person of the age of sixteen years or over without his consent shall be guilty of a first degree felony and shall be liable on conviction to imprisonment for a term of not less than five years and not more than twenty-five years; or

(b) of any person of sixteen years or over with his consent is guilty of a misdemeanour; or

(c) of any animal is guilty of a misdemeanour.

(2) unnatural carnal knowledge is sexual intercourse with a person in an unnatural manner or with an animal.”

Subsection (1) (b) of Section 104 of Ghana’s Criminal Code criminalizes consensual “unnatural carnal knowledge”. The use of “unnatural carnal knowledge” to refer to same-sex sexual conduct, the criminalization of such conducts singles out and discriminates against individuals based on their sexual orientation. Articles 2(1) and 26 of the Covenant rights in international law requires all States and Parties to respect and ensure non-discrimination and equality under the law. Any discrimination based upon attributes such as race, colour, and sex and “other status” is prohibited. The Covenant’s guarantee of non-discrimination and equal protection of the law prohibits discrimination on the basis of sex orientation and gender identity.

Article 17 Section 1 of the Covenant states that “no one shall be subjected to arbitrary or unlawful interference with his privacy, home or correspondence, nor to unlawful attacks on his honour and reputation”. Section 2 goes on to specify: “Everyone has the right to the protection of the law against such interference or attacks.”

Section 104(1) (b) of Ghana’s Criminal Code violates these articles of the Covenant. By criminalizing same-sex sexual conduct, it singles out and discriminates against individuals based on their sexual orientation, and it violates the privacy, honour and reputation of the affected individuals (Solace Foundation Report, 2015).

Article 9(1) of the Covenant affirms that everyone has the right to liberty and that “no one shall be subjected to arbitrary arrest or detention.” Article 9(1) is violated when individuals are arrested or detained for engaging in consensual same-sex sexual conduct.

Individuals in Ghana are often arrested by members of their communities and handed to police for prosecution on the basis of conducts relating to their sex orientation, even though their actions are not violating other Ghanaian laws. These arrests discriminate on the basis of sexual orientation and violate the prohibitions against arbitrary arrests and unlawful attacks upon privacy, honour and reputation.

According to [www.myjoyonline.com](http://www.myjoyonline.com) report on 27/10/2016,

*the President of Equatorial Guinea, warned President John Dramani Mahama and other African leaders not to tolerate, accept or allow the issue of homosexuality to get roots in their countries as it is an abomination before God. Addressing local and international journalists at a press conference held in Malabo (the capital city of Equatorial Guinea) recently, President Obiang Nguema Mbasogo said, "Homosexuality is not God's will for His people and should not even be discussed in Africa including Ghana. We strongly believe that righteousness exalts a nation and not homosexuality."*

One starts to wonder, why on one hand the Government of Ghana as it is alleged in certain circles is seen collecting loans with the condition that it will promote homosexuality, and on the other hand the government is seen openly condemning homosexuality to the Ghanaian public. One cannot but accuse the government of Ghana of playing double standards. As at the time of this study the president of Ghana tells Ghanaians and the whole world that “the issue on the

legalization of homosexuality is not yet on Ghana's agenda. However, its snowball effect will soon reach Africa". When the president was asked why homosexuality is still illegal in Ghana, he said "I don't believe that in Ghana so far a sufficient strong coalition has emerged which is having that impact on public opinion that will say change it; lets then have a new paradigm in Ghana." He adds that like in other parts of the world, it will take the activities of groups and individuals to try to bring it up for discussion. "At the moment I don't feel and I don't see that in Ghana there is that strong current of opinion that is saying that this is something that we need to even deal with. It is not so far a matter which is on the agenda..." The views of the president were quite moderate as compared to that of Ghana's speaker of parliament, Mike Oquaye, who is an ardent anti-gay right activist. On his pronouncement on the issue said, Africans were getting tired of seeming cultural imposition. He further threatened to resign should a bill be brought to parliament seeking to legalise homosexuality in Ghana. Whereas his government has gone further to extend the IMF loan that was contracted by the previous government with the condition to promote homosexuality. The extension of the loan is an endorsement of the provisions in the loan agreement which is to promote homosexuality.

#### **4.4 Homosexuals' perspective on same-sex relationships and Human rights violations**

According to Warner (1998), there is a wide support for homosexuality and those supporters hinge their arguments on person's right to marry based on the universalisation of human rights as enshrined in the United Nations Convention on equality before the law. Their claim stems from the fact that, homosexuals have the right to marry just like heterosexuals. Any attempt to prevent them from freely loving whoever they prefer and would want to express their affection with should be none of anyone's business. H4 Said;

*“Homosexuality is not a bad thing unlike armed robbery. Prostitution, lesbianism and gayism are not bad. Same-sex relationship is just like husband and wife, how can these be bad?”* One of the respondents quizzed.

Although Bell & Weinberg (2010) note that, about 75% of homosexuals admit to have had sex with more than hundred same-sex partners in their life time, 15% 100-249 partners, 17% claimed 250-499 partners, 15%-20% claimed to have had more than 1000 sexual partners. This assertion by Bell & Weinberg is contradicted by this research data because in this study the homosexuals said they want to marry and have children just like any monogamous heterosexual marriage: A respondent H2 said;

*“I want to marry and have children. I wouldn’t want them to be gay but if they want to be gay, I can’t stop them”.*

On the issue of promiscuity, respondent H4 said:

*“We love each other and our love is genuine. Not like the heterosexuals who normally go about broadcasting to people about their partners anytime there is a problem in the relationship. We are not like that. For me my gay partner knows I like clubbing and he is fine with that because he knows I don’t cheat on him”.*

From the earlier quote, many opponent of same-sex partners having children claim that their behaviour will have adverse impact on child upbringing as indicated by Riggs (2002) that, homosexuals are not fit to raise children whether born by them or adopted since children learn by observation and would be exposed to homosexual tendencies which may lead to raising children with low moral value in society. On the contrary, same-sex advocates argue that there are several vices in society such as prostitution, child molestation, ritual killings, rape, hired assassinations,

suicide bombing which are perpetuated by persons raised by heterosexual partners. The sex orientation of a couple may not necessarily account for raising children with low moral values and that homosexuals can raise responsible children (Blankenhorn, 2008). Satinover (1996) and Fagothey (1963) noted that the anus is not safe for sexual activities by any means. The multiplicity of partners, even makes it dangerous especially to male homosexuals leading to premature deaths among the youth.

All arguments for and against same-sex relationships stem from three main notions and assumptions about homosexuality, these are: homosexuality is as harmful and immoral as incest and other sexual crimes; homosexuality is not good and it is not also inherently harmful and homosexuality is not harmful to the individual and it is not a moral stain on society, (it is simply an “unfortunate condition” with which some people are born).

A person with the perception that same-sex is not good and it is not also inherently harmful believes that a desire for gay sex is abnormal and that being gay is not a sex orientation that they would wish their children and acquaintances to ascribe to.

Those with the latter notion that homosexuality is not harmful to the individual and it is not a moral stain on society, it is simply an “unfortunate condition” with which some people are born believe that individuals with this condition should be tolerated in society and not penalized for their sex orientation which is natural. One of the respondents (a Catholic priest) was of the view that people with homosexual orientation should be tolerated and not be thrown into jail because they would introduce it to people in prison as there is no avenue in prison to have sexual pleasure. Both homosexuals and heterosexuals sex have the same moral valance as they can both

be used to enhance personal intimacy or to bring pleasure to a consensual relationship and both types of sex are morally bad when used to subjugate or harm one of the parties.

#### **4.5 How homosexuals live their life and human right violations in Ghana**

Ghana has a mixed record on its treatment of homosexuals. It criminalises “unnatural carnal knowledge” in section 104 (1)(b) in its criminal offences act (Act 29). This law is mostly referred to as the anti-gay law which is interpreted to mean “penile penetration of anything either than the vagina”. This is often seen as the state’s approval of discrimination, violence against consensual adult same-sex-relationship. The study results shows that Homosexuals in Ghana resort to dual hidden life styles to cope with the larger society which frowns on the practice of same-sex relationships. A critical case in reference is a mother of a young woman who organized a mob to beat up her daughter and another woman on allegation of same-sex relationship (Human Rights Watch, 2019). The victims were subsequently compelled to move away from the community due to fear of further ridicule and intimidation.

Almost all the researcher’s respondent indicated that they were doing self censoring and sometimes denying their sexual orientation or their gender identity in order to avoid suspicion from family members and the community at large. A homosexual respondent reported that;

*“as I speak to you now, one of our colleagues has been arrested and is at the Madina police station because some one reported that he was trying to have same-sex relationship with him. Based on this, he was arrested”.*

Another respondent said he would have wished to marry his partner but the society would not allow due to the manner in which the Ghanaian society perceive homosexuality. He said;

*“ So what I have decided to do is that, I would marry a woman so as to provide a cover up for our relationship”.*

A respondent expressed his frustration about their inability to openly express their love for each other as same-sex partners due to the stigma associated with homosexuality and its attendant risk of violence attacks by members of the community and family where one can be rendered homeless if care is not taken. And this has far reaching psychological implication. This kind of life style of hiding their sexual identities makes them live dual lives to stay safe.

The anti-gay laws according to one of the respondents hinders them from reporting to authorities as well as seeking health care, for fear of exposing oneself which could lead to their arrest. In fact he stated further that; *“sometimes you visit a hospital and as soon as you mentioned that you have a problem over there (anus) then the doctor feels reluctant to attend to you”*. This was said by a respondent who doubles as a peer educator of men who have sex with men (MSM).

The laws of Ghana ought to protect everyone from violence and discrimination especially in seeking healthcare, but for fear of the anti-gay law being used against them makes them coil into the life of solitude.

Ghana as a sovereign nation has ratified several conventions both regionally and globally, but most often than not their implementation has always been her challenge. Ghana, since its return to multi-party democracy in 1992, promises to uphold the fundamental human rights of her citizens by ensuring that there is a responsible police service and an independent national human rights institution. But the Government of Ghana has always failed to repeal the law against “unnatural carnal knowledge” due to the influence of religion in the fiber of the Ghanaian society, where about 96 % of the Ghanaian populace claim to belong to one

religious group or another as per 2010 population and housing census. (Human Rights Watch, 2019). This was confirmed by the various religious leaders interviewed by the researcher where they perceived homosexuality as an abomination.

*“God loves the sinner but not sin. We need to challenge them to come out of it. We must always warn them and let them know what the bible says. Even if they don’t even agree with the New Testament, but the Old Testament which almost all religions agree with condemns it. So if they agree and come out of the anger of God, God will smile on them”.*

The lives of all homosexuals in Ghana have always been in danger with least suspicion due to the homophobic statements usually made by local and national government officials, but also traditional elders, senior religious leaders who inadvertently incites the public against LGBT persons. In June, 2016, in the 32<sup>nd</sup> session of the UN human Rights Council, Ghana’s UN permanent mission representatives confirmed in Geneva that the laws of Ghana are clearly against persecution and violence based on one’s sexual orientation and gender identity. But this affirmation has not been of much help to the homosexuals in Ghana because many LGBT persons are always afraid of reporting issues of maltreatment metted out to them to Law enforcement agencies. . (Human Rights Watch, 2019).

#### **4.6 Donor Influence**

In recent times, many African countries have witnessed very serious challenges in respect of the promotion of human rights and its attendant connotations and links to donor aid from the west. Some have even argued that their national sovereignty is under serious threats due to the foreign imposition of homosexuality on them.

Ghana's third most powerful persons, the speaker of parliament is noted to have said "it is becoming a human right issue in some countries, the right to do homosexuality. The right for a human being to sleep with an animal. We are tired of some of these things and we must be frank about it. I think all these matters need to be seriously interrogated ..." (www.africanews .com, 2017/07/12, retrieved 2018/05/25).

For now out of the 54 countries that make up the Commonwealth, 41 of them have laws banning homosexual acts. Some African leaders like Gambia's former president, Yahya Jammeh even promised to slit the throats of those who engaged in same-sex relationships.

Hon. Tino was of the view that, *aid was just not enough to cause Ghanaians to compromise on their values and what they stand for.*

When Hon. Tino was quizzed further he expressed his utter dismay about the existence of homosexuals in Ghana.

*"Are there really homosexuals in Ghana? I don't believe that there are homosexuals in Ghana. A real Ghanaian will never be involved in this. Are you sure some of these people are not sponsored by civil society organizations that talk about 'rights', 'rights' to people. I don't think if you are real Ghanaian you will be a homosexual".*

This response does not come as a surprise because Ghanaians are generally a humoured people but very secretive when it comes to issues regarding their sexuality as they usually would not want to appear vulgar even if they are comfortable with the person and feel the need to talk about sex matters, they still will prefer to use euphemisms as noted by Ajen (1998).

A lot of people are accusing the government of Ghana for playing double standards because around April, 2013, the executive board of the International Monetary Fund (IMF) approved \$918 million loan support for Ghana's ailing economy over a three-year period. Many economists kept getting worried over how Ghana would be able to repay the loan and also meet some of the loan conditionality as among the many conditions in this loan agreement included Ghana putting sufficient safeguards to prevent discrimination against health care workers serving lesbians, gays, bisexuals, and transgender(LGBT) patients in the country.

In 2014, the Global Financial Institution took up a new project exploring a causal connection between discrimination of lesbian, gay, bisexuals, transgender and intersex individuals, and constraints to economic growth. Ghana accepting a loan with the condition to protect LGBT persons before the loan is approved means Ghana has now agreed to be gay and lesbian rights advocate.

For Hon. Tino a minister to say that a true Ghanaian cannot be a homosexual is a fantasy to say the least. This means that even a minister of state does not seem to appreciate the enormity of the predicament of some of these sexual minorities in Ghana. It is estimated that over 30,000 men sleep with men in Ghana (Ghana Aids Commission, 2011). According to the report homosexuality is seen as a moral aberration and an imported foreign lifestyle choice due to the highly religious nature of the Ghanaian. The church and the mosque have been in the forefront leading the crusade against what they describe as "moral canker" claiming that the decriminalization of same-sex relationships will lead the nation into a "slippery slope" of legalizing the unthinkable – bestiality, incest, bisexuality, adultery, paedophilia, fornication, rape, prostitution and necrophilia.

Some human rights activists in the country including some officials of the ruling government consider the subject of homosexuality a human rights issue but are unwilling to take the political risk of advocating tolerance for the rights of homosexuals openly. However, behind the scene, they strongly believe that there are some people born that way in their communities. Due to political expediency and for fear of losing favour with the generality of Ghanaians, they are willing to go as far as enacting laws banning homosexuality outrightly. Hon. Tino stated thus;

*“I understand there are sections of the Criminal Code that criminalizes some aspects of homosexuality but even if there is the need to come out with some extra laws banning all aspects of homosexuality I will be happy. I represent people and no one in my constituency will like to debate on homosexuality. For the violation of right that is their rights and we also have our right in my constituency.”*

In 2006, the New Patriotic Party (NPP) government led by ex-president John Kufuor banned a conference for gays and lesbians that was to be held in Ghana. In 2003, an Accra Circuit court jailed four gay men for engaging in homosexual acts. In February, 2012, the late president Atta Mills reiterated government’s stance on LGBT rights saying “Ghanaian society frown on homosexuality ... If the people’s interest is that we do not legalise homosexuality, I do not see how any responsible leader will decide to go against the wishes of his people.....” ([www.myjoyonline.com](http://www.myjoyonline.com), report on 27/10/2016). President Mills called the bluff of the UK prime minister, David Cameron, over the latter’s threat to cut aid to countries with antigay legislations, adding that, Ghana will not accept aid with conditions which have the tendency to destroy the social fabric of the society. “Let me also say that while we acknowledge all the financial assistance and all the aid which has been given to us by our development partners, we will not

accept any aid with strings attached if that aid will not inure to our benefit”. To buttress the above, Hon. Tino is of the view that donor support is not a panacea to altering critical moral values in the Ghanaian society!

*“That is their opinion and we also have our opinion. Are you trying to suggest that because of donor aid we shouldn’t express our opinion? They have gotten to the highest form of development that is why they now go about fantasizing and even calling for gay rights. We in Ghana are still grappling with basic issues of life because we don’t have them. So in my candid opinion to waste precious time debating the issue of homosexuality is unnecessary. It is just a small fraction of the population who are trying to let it look like it is an issue but in actual sense it is not an issue”.*

A member of parliament for Ho West and president of the parliamentary Christian fellowship, Mr Emmanuel Bedzirah in his submission on the floor of parliament said “We urge His Excellency, the president to be resolute and reject in whole all enticements, juicy promises and pressures from the west to accept this dehumanizing practice”. He further noted that no religion in Ghana be it Christianity, Islamic or traditional religions accept those engagements and practices and that traditionally people were banished from their communities for such acts. Another law maker from the Ledzokuku constituency contributing to the same debate made an unsubstantiated statement that homosexuality is what brought HIV/AIDS into the world ([www.ghanaweb.com](http://www.ghanaweb.com), 2018/05).



## CHAPTER FIVE

### CONCLUSION AND RECOMMENDATIONS

#### 5.1 Conclusion

The study is about homosexuality in Ghana. The story of the creation of mankind according to the three prominent religions in Ghana, relate that God made man and woman primarily for procreation. Nature made every living organism male and female for the reproduction of their own kind. The family which is the nucleus of society is the oldest institution and has ensured that human beings do not extinct from the face of the earth. A human being is produced through the meeting of both male and female gametes to form a zygote which ultimately leads to the formation of a child.

Marriage unions, from ancient time till now have always been between men and women. The current trend of human rights and freedoms of association that makes a man wanting to marry another man, or a woman wanting to marry a fellow woman has dramatically shaken the foundation and essence of marriage. As noted in the data, no religion in Ghana recognizes or accepts homosexuality as a form of sex orientation that someone must ascribe to. Historical records have revealed many prejudices towards Homosexuality.

Homosexuality has always been with humanity from every generation. It is not a new phenomenal as many have attempted to portray; it has never been accepted as a normal way of life. Since time immemorial every society has had one law or the other rejecting homosexuality as a normal sexual intercourse. Many adherents of religions claim homosexuality is 'haram', an abomination, and demonic and those engaged in that need to seek deliverance from their demonic oppression from God. Many religious adherents have never taken the pain to listen to

the homosexuals just to understand their body composition and chemistry before passing judgement on them.

In recent times, homosexuals have been campaigning seriously with the claim that their sex orientation is natural, and for that matter they should be allowed to also join in holy matrimony in their various places of worship and possibly allow them to take leadership positions, especially in the Christian faith. Enormous pressure is coming from the Anglican fraternity.

In 1998, the Anglican communion, at their Lambert Conference which is the highest decision making body of the church, came out with a resolution in four thematic areas.

- i. “Those who see genital sexual activity by homosexuals as going against scriptures and the church’s teaching and if unrepented are serving as a barrier to salvation”.
- ii. “Those who see homosexuality as a disorder but subject to healing”
- iii. “Those who regard committed homosexuals as outside biblical norms but preferable to promiscuity”; and
- iv. “Those who advocate the ordination of homosexuals and blessing of same sex partners”.

It is quite obvious that they could not agree and build a consensus in that conference as to the exact position of the Church.

Upon intensive debate, it was finally upheld in that conference that:

- i. “Faithfulness in marriage between a man and woman is a lifelong union and that abstinence is right for those who are not called on marriage (the Eunuchs)”
- ii. Homosexual practices as incompatible with scripture”.

- iii. “There are persons who experience homosexuality and many of these are members of the church. We therefore commit ourselves to listen to the experiences of these homosexuals”.

In the Lambert conference many of the participants supported the resolution with majority of them coming from Africa and Asia with backing from European and North America conservatives, claiming that, the bible is strictly against homosexuality and that it is an act of immorality. However, some liberal bishops defied the resolution and went ahead to ordain a practicing homosexual as a bishop in 2003 with the reason that those scriptures that are against homosexuality are no longer relevant in our modern world and therefore not applicable.

Ghana just as many African countries, is a secular nation with people of various perspectives and worldviews on what constitutes morality, but the majority are Christians and Muslims who have successfully drowned the opinion of the smaller groups to the point that, the easiest way to incur the displeasure of a Christian or a Muslim is to attempt to accept that homosexuals are humans just like us and they deserve to be given utmost respect as has been alluded to in the data.

Before the advent of Christianity and Islam, the Traditional African Religion was the sole religion of the Ghanaian and most Africans for that matter. They had quite a large following until Christianity and Islam was introduced in the 15<sup>th</sup> Century and in the 1920s respectively. This supposed new converts were indoctrinated into perceiving the religion they hitherto worshiped as being fetish and devilish. Hence denoted as worshipers of idols thereby branding them as candidates to hell. Amazingly, however, an appreciable number of this populace (Christians and Muslims) still flirts with this supposed uncivilised belief system in secret.

It is not uncommon to hear people pronounce curses on others people through "Antoa" (a deity in Ghana) but one seldom sees the practitioners of the traditional religion in such places. To get to know the worshippers of these gods is a known secret among a congregation of pretentious Christians and Muslims. Upon the contrasts in opinions on morality in a secular society, the country has been able to forge a moral convergence around the subject of homosexuality tagging it as an abomination. The west and the Arabs altered our traditional belief system and introduced to us Christianity and Islam. Today, the West is bringing us homosexuality even with loans and cash donations and we are saying it is against what we stand for as Muslims, Christian and un-Ghanaian . Are they not the very people who brought the Christian faith?.

Majority of Ghanaians believe homosexuality is at variance with their religious beliefs and norms. Our religious concepts have metamorphosed into 'Jehovah' in the Bible and 'Allah' in the Qur'an respectively. We are quick to name our children 'Rockson' and not 'Atanga'. The newest fantasy is that, people no longer speak their native dialects with their kids at the infant stage but rather the English language. It is a common knowledge that most Anglophone African and Ghanaians for that matter are 'black British'. What African tradition are we therefore talking about that makes us unique from the western world? Does this mean am advocating for homosexuality? No! It is simply because the arguments put forward by literature and by some of the respondents in the interviews have not been compelling and convincing enough. The arguments put across for which reason homosexual rights are rejected by Ghanaian makes the western world see less of our intellect and more of our emotions. The gays in Ghana are not from the Western nations, they are Ghanaians. They are the supposed men of God's, Bishops, Chiefs, Imams, the Wulomo, ministers', 'Big mens' children. They are those precious children. Those very sons and daughters we consider good and morally upright.

Some parents only know that their children are talented in some form or another but barely care to know about their children's sexuality. The study interviews have made it quite obvious to the researcher that though homosexuality is not accepted by many Ghanaians, there are an appreciable number of same-sex persons in our communities operating albeit in the dark due to fear of possible abuse. It has been noted that persons in same-sex relationships are susceptible and prone to HIV infections, rectal cancers and general health challenges, but it is not just enough to be against homosexuals, that alone cannot and will not suffice to reduce or stop homosexuality in our society.

Criminalising same-sex relationships and terming it as 'haram', abomination or decriminalising it will equally not increase or reduce the number of homosexuals. The emphases should rather be on how to reduce homosexuality in the Ghanaian society and how we could prevent our children from becoming lesbians and gays. If we say they should hang homosexuals anytime we get to know of one, it is definitely going to be our very children that will be hanged and not that of the British Prime Minister, Theresa May or The American president, Donald Trump's kids.

It is not as yet universally approved by the scientific community that people are born homosexuals. The BBC reported in a report by Brandon Ambrosino on the topic, "I'm gay - but wasn't born this way", there was this guy who admitted by himself of being a gay but was not born that way. This means that he became a gay by coming into contact with gay person in his community.

Globally, there has been an effort aimed at compelling people albeit forcefully to accept that homosexuality is inborn. In that BBC report in 1997, it was further reported that, only 14% of Americans believed homosexuality was by nurture. Fast forward without any iota of scientific

discovery, 50% now believe homosexuality is biological. The drastic increase in public admission and compromise had been by courtesy of a very strong campaign.

This therefore means that, apart from civil society organisations and human rights activists, there are certain people in the society whose have made it their responsibility to advocate for people to appreciate and accept homosexuality. That advocacy is gaining more strength. You can realise that it has been a norm for certain groups to tag people who challenge the "born this way narrative" on homosexuals as being homophobic, uncivilized and not backward looking. There is also a unanimous agreement that same-sex persons "conversion therapy" should be outrightly rejected. The persons engaged in these acts are not even interested in you even attempting to diagnose their problems let alone talk of proffering a solution.

A key breeding ground for homosexuality is the single-sex schools. A respondent relayed to me how she became a lesbian in senior high school. She became a lesbian just for sexual satisfaction. She got addicted and used lesbianism to the point that she could stimulate herself several times in a day which made her to lose interest in men; it even became difficult for her to stop or even get orgasm through penetrative sex. This lady was a "church girl" and a leader for that matter in her place of worship; she was seen as being very pious and nicknamed 'reverend' by her peers and community members, a good and morally upright person in the church. This attest to the fact that homosexuals are not those supposedly misfits and wayward people we imagine. They are our precious sons and daughters whose morality we not bring to question. Children's development encompasses their material, emotional and psychological needs and not only about academic work. A lot of parents mostly focus only on their children's academic wellbeing by sending their wards to single-sex school because those schools are noted for good

academic performance. If your ward is already sexually active, it would not be a wise decision to send them to a single-sex school.

How do you expect your already sexually active children at age 15 years and over to abstain for such a long time as three months and over when even some adults cannot? Some parents do not border about their wards sexuality. They have no clue that their children at that age could be sexually active. If you are a parent and you realise your daughter does not 'mingle' with guys and just has only a particular girl that she seems to be so close to every time, then you have a course to be suspicious. She might be a lesbian. And same too for the guys. In a similar vein, we allow that "good boy cloak to get dirty". Some parents have sons who are 20 years and more, yet they have never seen or heard of their association with any girl. Instead of such parents to be worried, they rather sing their praises publicly for being great children whose concentration is on their books and therefore consider ladies as an obstruction.

Often times, when children are exposed to certain environments they could have a toll on them which ultimately could influence them adversely. The impact of acquiring laptops, phones or even the television for your 12 year olds to watch movies and cartoons without guidance could just be that you have bought a private teacher to teach your children to be homosexuals. The media cannot take the blame wholly for what happens to the younger generation. The media cannot be responsible for your child's upbringing. Parents ought to sensor and regulate what is available to their children at every level of their growth and development.

Homosexuality is something under our control. It is not depended on how well we insult the West for telling us to legalise it. You know and the West also knows that homosexuality exists in this our country Ghana. If we are able to put practical measures to check our wards'

development, there will never be enough gays that will create the current of opinion strong enough for the decriminalisation of homosexuality. But if we are all shouting and blaming the west meanwhile we are breeding homosexuals in our families, communities and schools, then the homosexuals will be enough to influence our public opinion. Imagine a Ghana with 30% of the population being homosexuals; they will surely form a strong coalition that will influence our public discourse. Do not just be against homosexuality; just ensure that the breeding grounds for homosexuals are sanitized.

It was also noted that homosexuality has very far reaching consequences as those engaged in same sex relationship are prone to alcohol abuse, sicknesses such as Hepatitis B and C, HIV/AIDS, and anal canes, among others. Same- sex relationship are against procreation, real love and affection and promote sex without barriers, breaking down the moral fibre of society and leading it onto a slippery slope of much moral decadence such as paedophilia, necrophilia, prostitution, adultery, bestiality and so no.

The findings show that Ghanaians are of the strong view that marriage or sexual intercourse should be between a man and a woman and this stance stems from the religious and cultural point of view with the claim that those in this lifestyle should seek deliverance and spiritual sanctification.

The Bible, the Quran and traditional African value do not condone homosexuality. According to the biblical account of (Gen. 1:27) God's original purpose for the creation of a man and a woman was for them to be fruitful, to multiply and to subdue the earth. Homosexual relationship certainly could not have been part of the procreative mandate as stated in the quotation above. Therefore, same-sex relationship are unnatural and perversion of human sexuality. The love bond

and the erotic relationship that unite a husband and wife is what produce an offspring. Homosexual genital love is quite the opposite of the love between husband and wife and ultimately results in rejection of child bearing. As a matter of fact, every living creature was created male and female. It was made so to ensure the extension of the pedigree and homosexual intercourse can never be creative no matter how loving and strong such unions are. Same-sex unions are an aberration of the natural order of things. Any sexual union between members of the same-sex is seen as abnormal and a sexual perversion. The penis is designed for penetrating the vagina, to enable the woman conceives and gives birth through the conventional means. Any other thing apart from this is against the order of nature. The finding of the study corroborates what Fagothey (1963:343) asserts:

*"Man by nature is a social being who has at the core of his or her being the urge to relate to members of both sexes to form interpersonal relationships. While these relationships can develop into warm affective friendships, the relationship between a man and a woman who love one another and are married is the only one in which genital sexual expression can ever be appropriated according to the right order of nature."*

Therefore, the natural order of things demands that the genital organs should be used for the purpose for which they were created. Homosexuality can be very harmful to the individuals practising it and above all can lead to all kinds of diseases such as hepatitis, HIV/AIDS, and anal Canes, among others.

Biologically, the only genital sex that can give room for the creation of a young one is the union between a male and a female. There is, therefore, no iota of the possibility of same-sex genital

acts creating an offspring. From the above points, it is quite convincing that homosexuality is an aberration of the natural law. According to Fagothey (1963:346) as part of the natural law of creation, an act of genital sex ought to be appropriated with a certain mind-set that it could produce a new life and any other purpose for sex is a deviation from the normal norm. Homosexuality is inconsistent with basic principles of the Bible, Quran and fundamental African traditional norms. Same-sex relationships are a total abomination in the holy books and a total transgression from the will of God concerning human sexuality for two females or two males to be joined in a lifetime union. Therefore, the act of same-sex union is an ecclesiastical sacrilege because allowing homosexuals to marry will be in contravention of the purpose for creation of man.

Allowing homosexuality will lead society down a slippery slope of breaking down the moral fibre of society and the legalisation of whatever is wrong in society, such as adultery, paedophilia, necrophilia, bestiality, fornication, incest, rape, and prostitution. There will be serious repercussions on society if homosexuality is legalised because the appropriate genital and sexual acts would be affected, child rearing too may be adversely affected because the possibility of the children learning this behaviour cannot be discounted as stated in the Social Learning Theory, Bandura (1997), in the theoretical framework. The law may accept homosexuality but the people may not accept it, thereby endangering the lives of the practitioners. Homosexuality is forbidden in the Bible, Quran and in African traditional values and teachings. God made a man Adam, and made a woman (Eve) for Adam. God has not sanctioned homosexuality; else he would have created two males or two females. Homosexual union is an abnormality because of it involves in appropriate use of the genitals. According to Brill (1979) same-sex relationships do not meet God's standard of sexuality. From the ideas of morality, according to accounts of

Biblical, the Qur'an and our African Traditional values, the practice of homosexuality is morally wrong let alone marriage. But we are in an era of the Rule of law where human rights are supposed to be upheld, so why should it be someone's headache when two consenting adults decide to have sex in their bed rooms. Is it not purely their business for them to decide who they want to love and have pleasure with since they are both adults? Ghana has to fulfil her pledge to uphold UN conventions on Human Rights by taking practical steps to legislate or repeal section 104(1)(b) of the criminal Offences Act, which criminalises consensual adult same-sex conduct.

## **5.2 Recommendations**

- i. Homosexuality should never be legalized in Ghana as this will endanger the lives of the homosexuals since the law might accept them but the people may not be ready to tolerate homosexuals in their society.
- ii. The president of Ghana should publicly condemn all threats, acts of violence and homophobic statements against LGBT persons whether made by state or non-state actors. And further propose for legislations that would prohibit all forms of discrimination.
- iii. Religious counseling and Teaching: Persons with same gender can have good ties with each other, but where this relationship extends to having erotic and sexual desires is detestable before God. The Ghanaian society abhors acts where a man would have affection for a fellow man as he would have for a woman. None of the various religions has any iota of acceptance for homosexuality. Christianity out rightly forbids homosexuality. From the Islamic view point, it is 'haram' and in the traditional religion it is seen as a taboo. The fundamental measure to address the issue of homosexuality in the Ghanaian society is that the various religious groups would have to wake up from their slumber and get more proactive instead of their retroactive attitude towards same-sex

relationships where it is only talked about for a short while anytime an issue comes up and thereafter dies off. Chasing homosexuals out of the church would not solve the problem of their being gays and lesbians. They are still human beings created in the image of God. There should be a genuine love for the homosexual but not for their homosexuality. The various religions should empathize and show love and compassion to the homosexuals. The traditional, Islamic and Christian communities should also ensure that they assist the homosexuals through guidance and counseling. By doing this the religious bodies would relieve the homosexuals from their supposed guilt over what they are and provide forgiveness for specific acts in which they have overtly expressed their sexual preference. The church and Islam should administer the pastoral and Islamic counseling and teaching that would emphasize repentance and healing of the homosexual emotionally and psychologically. The religious bodies should also organize workshops, whose focus would be on sex education of the youth and create platform to inform the parents and guardians of these persons on the need for love, acceptance and open communication with their homosexual persons. This has the tendency of transforming a committed homosexual. This would help to keep a balance between rebuking the homosexual and showing love, care and compassion. Brotherly love and care towards homosexuals will draw them closer to religious activities where they will constantly listen to the word of God for spiritual growth and repentance for the salvation of their souls.

- iv. The Ghana Police Service should also ensure that all law enforcement agents comply with standard operating procedures whiles carrying out their duties in respect of providing services to LGBT victims by identifying and arresting perpetrators. Emergency

contact lines should also be made available for LGBT persons whose lives are in immediate danger to call for help.

- v. The enforcement of constitutional provisions: The act of same-sex relationships in Ghana is against the criminal code 1960 Act 646 & 104. Ghana as a sovereign state with various ethnic groups and ways of life is made up of mainly Christians, Muslims and African traditional religious adherents. From various religious perspectives in Ghana the act of homosexuality is deemed an abomination. Traditionally, homosexuality is seen as foreign to the norms of all the ethnic groups in Ghana. One of the major factors that shape societal norms across the world is the issue of human right. Human rights have become the mainstay of international culture and civilization. As a result of this, homosexuals in Ghana are putting pressure on the Ghanaian parliament to legalise homosexuality (ghanaweb.com, 2018-05-16).
- vi. Effective protective measures by parents and guardians to their children, dissuading them from mingling with strangers as some of them maybe lured into homosexuality unknowingly. The holy scriptures enjoin us to teach our children the way they should go about life so that when they grow they would not depart from it. The eminent Clergy should appeal to the conscience of the homosexuals through proper interpretation of the scriptures to understand that; homosexuality is antithetical to the injunction given to man to procreate by God. It is sinful as it is the misuse and abuse of sexuality.
- vii. School counseling and guidance offices should be created to compliment what is in the schools' curriculum which should lead to knowledge on sex education, the human anatomy, reproductive and sexual health, the concept of abstinence, birth control methods, and various kinds of human sexual behaviors including homosexuality.

- viii. Homosexuals should not openly show their affection for each other as this would incur the displeasure of the public since it is outlawed in all the major religions in Ghana. There should be Christian, traditional and Islamic based teaching and counseling seminars for homosexual to attend and get help especially in school.
- ix. The parliament of Ghana should take practical steps to legislate or repeal section 104(1)(b) of the criminal Offences Act, which criminalises consensual adult same-sex conduct. The government should comply from the UN's recommendations on human rights and adopt measures to monitor hate speech and protect homosexuals from all forms of discrimination, intimidation and violence wether committed by state or non-state actors. Authorities should engage in constructive dialogue with the LGBT persons to better understand their needs with particular focus on addressing the intersecting forms of discrimination that affects them by ensuring that there are legislations and policies directed towards ensuring their safety, dignity and equality.

### **5.3 Limitations of the Study**

- i. The study setting was the Klottey Korle sub-metropolitan area. All interviews were done in this area, hence the possibility of the findings being the exact reflection of the general feeling and perception of Ghanaian elsewhere may not exactly be the same.
- ii. The study made use of a single method by the use of interviews. A mixed method may present a varied outcome.
- iii. The study focused on the three major religions in Ghana and this made it impositive to investigate deeply into each of the religions studied.

#### **5.4 Implication for Future Research**

Based on the above limitations, it is recommended that future researchers:

- i. Could broaden the study area in order to make a wider generalization which will have a broader reflection of homosexuality in Ghana. Studies in the future could include the youth and other members of the community in order to be more representative in assessing the factors that hinder the legalization of homosexuality in Ghana.
- ii. Could adopt a mixed method approach which may present an alternative or a complementary outcome.
- iii. Should focus on one each religious group to unearth the level understanding of LGBT persons.

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**APPENDICES**

**Appendix A: Interview Guide**

**DEPARTMENT OF SOCIOLOGY**

**UNIVERSITY OF GHANA**

I am a student of University of Ghana pursuing a master of philosophy degree in Sociology.

I am conducting a research on the topic “Religion and Homosexuality in Ghana”. I kindly request that you provide me with the needed information through this interview.

Your responses will be used for academic purposes and are also assured of the needed confidentiality.

1. Gender            M....F....
2. Age                .....
3. Occupation        .....
4. Marital Status    a. Married.....b. Single.....c. Divorced.....d. Others.....
5. Education         a. Basic....b. second cycle.....Tertiary.....d. Others.....
6. Religion.....

**Homosexuals**

1. What are your views on the criminalization of same sex relationships in Ghana?
2. Why do you think same-sex relationships should be legalized?
3. Is there any institution working to promote gay rights in Ghana?Whathas the institution done in the promotion of gay rights so far?

4. Do you have partner institutions that you are working in your quest to eradicate homophobia or discrimination based on one's sex orientation in Ghana?
5. What do you think should be the way forward for Ghana as far as sexual rights are concerned?
6. Can you tell me more about your life as a homosexual in Ghana seeing that Ghanaians frown on it?
7. Through what channel of communication did you hear about the president, H.E Nana Akufo Addo's interview on Aljazeera, and what is your view about the response he gave?
8. How does your sex orientation impact on your religious belief?

#### **Politicians (MPs who doubles as a minister of state)**

1. What is your general view concerning the debate on same-sex relationships in Ghana?
2. Why does the government not want to repeal the laws that criminalize homosexuality?
3. Why do our presidents both past and present refuse to accept homosexuality as one of the sex orientations that an individual ascribe to?
4. Don't you think the criminalization of homosexuality violates a number of human rights?
5. Are you not concerned that the international community like US and UK is condemning governments' actions and that it could lead to the loss of donor aid?
6. What do you think the future holds for people involved in same-sex relationships in Ghana?

#### **The Religious Leaders**

##### **The Sheikh (Islam), the Priest (Christianity), (Wulomo) Traditional**

1. What is your view on same-sex relationships?

2. Did you hear about the arrest of some people in a purported gay marriage ceremony in James town in 2012? And if yes how did you get the news?
3. If you heard about the arrest of the gay couple what was your reaction as a religious man?
4. What does your faith say about same-sex relations?
5. What do you think should be the way forward as far as same-sex relationships are concerned in Ghana?
6. What role do you think religious leaders like you should playing in this matter?

## Appendix B: Ethical Clearance



# UNIVERSITY OF GHANA

## ETHICS COMMITTEE FOR THE HUMANITIES (ECH)

P. O. Box LG 74, Legon, Accra, Ghana

21<sup>st</sup> February, 2018

My Ref. No.....

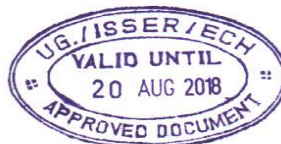
Mr. Justice Yaw Adua  
Department of Sociology  
University of Ghana  
Legon

Dear Mr. Adua,

**ECH 107/17-18: RELIGION AND HOMOSEXUALITY IN GHANA: A CRITICAL ANALYSIS IN THE KLOTTEY-KORLE SUB-METRO AREA**

This is to advise you that the above reference study has been presented to the Ethics Committee for the Humanities for a full board review and the following actions taken subject to the conditions and explanation provided below:

Expiry Date: 20/08/18  
On Agenda for: Initial Submission  
Date of Submission: 15/01/18  
ECH Action: Approved  
Reporting: Quarterly



Please accept my congratulations.

Yours Sincerely,

Rev. Prof. J. O. Y. Mante  
ECH Chair

CC: Prof. M. P. K. Okyerefo, Department of Sociology, University of Ghana.